BOAISTUAU.
THEATRUM
MUNDI

1581

848
B662
9-10
RB





Launay (Pierre de) Histories prodigieuses

Par. 1560. 4°.
Par. 1571. 12°.
Par. 1576. 8°.
Par. 1597. 12°.

——— Theatre du Monde Rouen 1577 15°.

——— Lat. transl. a F. Laurentio Caparo. Ant. 1589. 12°.

Catal. Brit. Museo Libros impressos


WELCOM THE WIGHT THAT BRINGETH SVCH LIGHT
SCI
EN
CIA
I
V

Theatrum Mundi.

The Theatre or

rule of the world, wherin may be seene the running race & course of euery mans life, as touching mi=serie and felicitie, wherein be contained wonderfull examples and learned deuises, to the ouerthrovv of vice and exalting of vertue.

Wherevnto is added a learned and pithie worke of the excel=lency of man, written in the French and Latine tongues by Peter Boai=stuau, *Englished by Iohn Alday, & by him peruſed, corrected and a=*mended, the olde tranſ=lation being cor=*rupted.*

¶Imprinted at London by *Thomas Eaſt, for Iohn VVyght.*
1581.

40874

Vnto the right excellent & reuerend Lord & Prelate my Lord Iames of Beton,

Archbiſhop of Glaſco, and Embaſſadour of Scotland in Fraunce. Peter Boaiſtuau vviſheth health & perpetuall felicitie.

MY good Lord, certeine auntient Philoſophers haue framed meruailous complaints againſt the vngratefulnes and forgetfulneſſe of man. For that he doth neuer deſcend into himſelfe, nor hath conſideration of his owne proper nature, although his owne induſtrie and prouidence be ſo great, that it penitrateth euery where: in ſuch ſort, that neither the troubleſomeneſſe nor moiſture of the Sea, nor the amplitude and ſpreading of the aires, nor the heate or diſtaunce of the Sunne, neither the courſe and reuolutions as well of the

firmament as the clowdes cannot keepe backe nor hinder the celeritie of his ſpirit,but that he will ſeeke out the eſſence,nature, and recourſe of all that which is contained in the vniuerſall worlde. There is neither rage nor furie of wilde beaſt but that hee daunteth & tameth,but hee alone remaineth without bridle,by his diligence and knowledge he hath diſcouered the propertie of hearbes and plantes , the ſecret vertue of ſtones,the tempering of mettalls, and notwithſtanding he is of himſelfe ſo masked and diſguiſed that he knoweth not himſelfe : he is the heralte, enterpreter,and Oracle of all things contained in this ſcope and circle of this world,and yet is blinde and dumbe in his owne affaires. He flyeth and diſcouereth through all the Elements, he reformeth,ordeineth,compaſſeth,and ballaunceth that which is to bee ſeene vnder the concauits of the Skies,(& yet is confuſed and rechleſſe in himſelfe.) By reaſon whereof(my good Lord) I haue addreſſed to him this Theatre, in the

which

which he may contemplate & be aduiſed of his infirmitie and miſerie, & not withdrawne from himſelfe, to this end that in making a view and reuiew of al the parts of his life, he may thereby be moued to deteſt and abhorre his vilde nature, and if we will be equall Iudges in humane act. ōs: what elſe is this world but a Theatre? Whereas ſome playe or vſe the ſtate of Artificers and men of baſe condition and calling, & others do repreſēt the ſtate of kings, Dukes, Earls, Marquiſes, Barons, and others, conſtituted in dignities. And neuertheleſſe whē al theſe haue caſt of their viſards & maſking garments, and that death commeth and maketh an end of this bloudie tragedy, thē they acknowledge themſelues al to be mortal men. And then the Lord that is in heauen laugheth at their fooliſh enterpriſes & vanities (as the Prophet Dauid witneſſeth) but with ſuch a fearefull and terrible laughter, that hee maketh vs tremble and quake for feare, and the earth alſo. Man then to my iudgement, hath inough wherein to exercise

erciſe himſelfe, if he wil with a vigilant eye behold the ſtrategem of mans body as alſo an infinit number of calamities & miſeries, wherewith he is wrapped euen from his birth vnto his graue: & then beholding his pitifull metamorphoſe, & excellent degree of honor, from whence by his fall & tranſgreſsion he is degenerate, hé is conſtrained to behold the heuen, to wiſh & deſire after it as the place of his birth & beginning, which is in effect (my good Lord) that which at this preſent time I do offer & deditate vntō you, although I muſt needs confeſſe, as the truth is, that he that wold haue reſpect to the conſummation of your vertues, the integritie of life, ſincerite of manners, & the knowledge of all diſcipline as well diuine as humane, to the igorous aſſalts of Fortune, the which you haue ouercome & daūted, to the merits & deſerts as well of your cōmon weale of Scotland as of our Fraūce, the memory wereof is ſo great that it hath ſpread through all Europe. It wer more decent & conuenient to honour you with a

Theatre

Theatre of triumph & honour, enriched with all the crownes & ornamēts wherwith the auncient Romanes were accuſtomed to celebrate & eleuate the memory of thoſe that had done ſeruice to their Countrie, then to preſent you a Theatre of miſeries ſuch as mine is. Wherwith your excellencie I truſt will be content, expecting ſome other work of mine better handeled & garniſhed, the which God willing I will treate of in another language, & that ſhortly ſhall come to light vnder the protection & fauour of your diuine vertues.

Your moſt humble and obedient ſeruant,

Peter Boaiſtuau.

The Printer to the Reader.



Here hast thou (Gentle Reader) set forth vnto thée a Booke, intituled Theatrum mundi, that is to saye, A Theatre of the world. At what time the Romaines flourished in their chiefest felicitie, then they erected amongest themselues many notable Antiquities, as one amongst the rest called by this name a Theatre, builded and erected, as they Historiographers witnesse, by Adrian the Emperour. As this Theatre was a worthie antiquitie, so serued it for diuerse & sundrie purposes, but to this end most chiefly: When there was any notable thing to be done or heard amongst the Romanes worthye of admiration, that was the place appointed for the séeing

ing or hearing of the same, but indéede most chiefly for Tragedies, as we read among the Grecians of diuers and sundry most excellent Poets, as were Euripides, Sophocles, and others: so amongst the Romanes, as Virgil, Ouid, and Seneca, which tragedies were played in this Theatre, where a great multitude of people might sit, heare, and beholde. If this Theatre were worthye of so great estimation, noted as principall of the Romanes antiquities: then hast thou gentle Reader farre greater cause of admiration, and to receiue into thy custodie a greater and worthyer Theatre than euer that was: for that was made but onely to the Romanes, builded by an Heathen Emperour: but this Theatre is made by a faythfull Christian. In this Theatre thou maist sée and beholde all the vniuersall world: thou maist first sée thy selfe what thou art, and what miseries all humane creatures are subiect to: thou mayst also sée the miserie of the Cleargie, of Gouernours, and Magistrates, of Iudges,

Lawyers, and Marchaunts, of fathers and mothers, from mans first conception to his last departure out of this miserable and transitorie world. Oh fickle and brickle state of mans lyfe, what things euer glittered in suche glorious triumph in this world, but time brought it to vtter destruction? For where is become that famous Troy with hir valyant Troyans? Where is become that flourishing Citie of Juda, their Hierusalem? And where are become those mightie Conquerours of the world, as Philip that Macedon king? And where is become that Alexander the great, with Cæsar and Pompey? Where is become rich Crœsus, Sampson with his strēgth, or Absalon with his beautie? Where are become those monstrous Tyrants of the world, that persecuted the godlye in the Primitiue Church, as Nero, Diocle-sian, Domitian? Where is Caligula, Alicubalus, with others? Where are the Romanes with all their triumphes and antiquities: hath not time the mother of all things nere hand buried thē

in the dungeon of obliuion? What thing is so firmely made, so artificially wrought by man, but time hath brought it to vtter ruine? Which causeth this verse to be truly verified, Sic transit gloria mundi: for as man is the weakest, and miserablest of all other creatures, so are the things that he hath builded or made most transitorie, of no great certaintie in themselfe. All things wauering and vnstable: now high and in great magnificence: straight wayes lowe and in great disturbaunce. Nowe rich, forthwith poore: nowe pleasaunt and in health and great tranquiltie, straught wayes in sicknesse, in trouble and great aduersitie: now a man flourishing lyke a Conquerour, straught waye a peece of Earth, and a clotte of vnsauery clay: and as the Prophet sayth: All flesh is grasse: and as that wise Salomon compareth mans lyfe vnto a floure of ỹ field which flourisheth to daye, and to morow is withered and gone: or as Saint Jerome compareth mans life to a smoake that mounteth very high and sodainly is vani-

vanished: he also compareth mans lyfe to a bubble which is vpon the water, so short and transitorie are his daies. Heer also thou maist see, that for sinne God hath poured downe his wrath, vpon many & sundry posterities, with such maruellous famins and outragious plagues, with such horrible infections from time to time, as would cause a stony heart to be mollified. Heere maist thou also see what dronkennesse hath caused, and of many countries that haue receiued great detriment by it. Also thou maist see how birdes haue taught men Musicke, & how to cure themselues of many infirmities: they haue taught men how to buylde, how to preserue and keepe for time to come, as how to maintaine a good common wealth, how to expulse Vacabonds and idle persons. Heer also shalt thou see notable examples, against sundry vices, vsed and frequented at this daye.

The cause (gentle Reader) why we haue added vnto this Title, this worde Rule, was, for that this worde Theatre was not knowen but of the learned, trusting

sting thou wilt take it in as good parte as we haue ment it. Thus we see how God hath raised in the latter ende of this world (diuers and sundrye wayes) his worthye instrumentes to publysh his knowledge: for truely knowledge did neuer so abound, as it doeth now in these our daies, (God graunt vs to bee thankefull for it, neuer more worthyer preaching, neuer better or plentifuller writing than is, and hath bene of late time, and yet sinne did neuer more abound then it doth nowe: God graunt this sentence be not applied vnto vs, that is, He that knoweth his Masters will, and doth it not, shall bee beaten with many stripes. God graunt ỹ these & such like worthy workes may take such déepe rote in our hearts, that wée may bring forth the worthy fruits of repentaunce and amendement of lyfe, to Gods glorye, and the comfort of our soules.

Amen.

¶PETER BOAY-stuau to the Reader *health.*

GEntle Reader, presently after ỹ I had made offer to thée of ỹ traduction of Chelidonius, and with other fayre woꝛkes of mine inuention, bèing aduertised howe willingly thou hast receyued them, I thought good to gratifie thée with a greater thing, bèing pricked foꝛwarde, by I know not what nèedle of vertue to flye moꝛe higher, and to set fooꝛth some certaine woꝛk of moꝛe waight and labour. So that after an infinite number of diuers and sundꝛye thynges mète and necessarye. There was none to my iudgement moꝛe woꝛthy

thy for a Christian weale, than this chiefe or head worke of Saint Augustine in his Citie of God, wherein hee hath reared such a furious combate or fight agaynst the Heathen, that with their owne armours he hath vanquished and ouercome them. In consideration whereof, I haue boldened my selfe to lay this fardell on my weake shoulders, hoping by the grace of God, to set it forth and bring it to lyght in our vulgar tongue, with such a facilytie, that it shall serue for a buckler, against the incursions of an infinite number of sects, that are spread, shine and glitter this daye throughout the world. Now therfore I leaue this to iudge, how manye Authours I haue turned ouer, Greekes and Latines, for to bring this my enterprise to his desired effect, the reading of which Authors hath not ben slacked nor letted. For besides the great comfort that I haue had in them, for to open the meaning of my Authour (which of it selfe is verye darke and obscure) I haue drawen out another fruite and par-

particular profite: for of all theyr beſt ſentences, I haue founded (this Rule of the world, which now I doe preſent to thée (gentle and louing Reader) aſſuring thée (to the ende I will defraude none of his glory) that I haue lefte no Authour ſacred or prophane, Greéke, Latine, or in our vulgar tongue, but that I haue bereſte him of ſome twigge or braunch, for the more founder decking and furniture of my worke. In ſuch ſort that if thou wilt impoſe this work a rapſody, collation or gathering together of diuers authorities, thou ſhalt do it no wrong. The which I haue enterpriſed much more bolder, than in ſuche matters, which are almoſt Satyres and diſplayeng of vices. It ſhould the rather then treate by graue ſentences and examples of our Magiſtrates, than by any other ſtile. As touching the reſt, I am aſſured that certaine daintie and delicate worldlings, will auouch, that ther is in this worke, I know not what worthye to be read, but that among theſe ſweéte roſes, ther are many other things, ſoure, ſe-

seuere and bitter : but such galde horses that feare to be touched, and that are so tickelish in their affections, that they would faine haue libertie for their wickednesse, and that defence were made, that none should correct or reproue them of their ill doings. I beseech them before passing further, that they will beholde with what authoritie and rigour the ancient Fathers, as Saint Ambrose, Saint Jerome, Saint John Chrisostome, Saint Augustine, Origen, Tertulian, Eusebius and Lactantius, haue reproued the vices that raigned in their time, and with what boldnesse Saint Barnard writ to Pope Eugenius, and howe hee withstode the wicked Prelates in the Sermon which he made at the Synode of Paltours, and in the xxiij. Sermon of Canticles, when as he shewed them so openly their vices, cõplaining of their pompes and superfluous delycioulnesse, and in the meane time the poore Sheepe and flocke of Jesus Christ, remayned dispearsed.

What Thornes were these if they

had heard the malediction of Saint Peter vppon Ananias & Saphyra, the which tempting the Holy ghoſt the ſpirite of God, dyed ſodainlye for feare. Let them remember howe Saint Paule ſpake vnto the high Prieſt calling him filthye and painted Sepulcher. Saint John vnto the Publycans and ſinners, callyng them a generation of Vipers. Let them conſider howe Epiminedes the Greeke ſpake vnto the Candians, calling them cruell and abhominable beaſtes, brayneleſſe lyars. Let them alſo conſider, with what ſharpe and poynted wordes, Helias and Eſay did reproue the Babilonians, though they were two ſage and graue Prophets.

But what iuſt occaſion ſhoulde the holy Fathers haue had, auncient Philoſophers, Prophets and Apoſtles to ſkirmiſh, if they had found ſuch a worlde as oures. which is ſo depraued and broken in all kinde of vices and abhominations, that it ſeemeth to bee a place, that hath receiued all the

filthi-

filthinesse and purginges of all other worldes and ages. But as for me I will not take the office of censure or reformer of vices, knowing my selfe to bée a man as others, although that sometimes I call them by theyr name, but with such modestie, that I onelye rebuke the vices and not the persönnes. And I doe not onelye discouer the abuse of the worlde, to the ende that the simple and ignorannt shoulde beware, but incontinently I shewe the vse and remedye for thinges. And by this meanes these that cannot suppörte lybertie, and compasse of writing, lette them hereafter learne so well to reforme them selues, and leade the estate of their lyfe, that they engender not a slaunder to others and an infamye to themselues, knowing that the time is come, that being in this worlde, as in a field of lybertie, wée canne not so well cloake and dissemble our vices, but the smoake and smell therof will breake out. Receiue therefore (louing Reader) this present treatise, the which I thought good to sette forth in two languages, La-

tins and French, for to make thée vn-
derstand that I will not leade the
rest of my lyfe but that it
shall bring forth
some pub-
like pro-
fite.

Farewell.

¶ In praise of the booke.

TO heere the braunches freſh and greene,
Lo heere deere friend the race,
Lo heere the path is to be ſeene
thꝛough which mankinde doth tꝛace.
The finall ſcope, the totall end,
the wandꝛing ſteps, wherein
Humanum genus ſeemes to tend,
his pagent to begin.
Moſt like a Theater, a game
oꝛ gameplace if ye will,
Which royally doth beare the ſame
appꝛoude by learned ſkill.
Thꝛough bliſſe, thꝛough ioy, thꝛough ſmiling fate,
commixt with care and woe,
Now plaſt aloft in pꝛincely ſtate,
and ſtraight bꝛought downe as lowe,
By hap, miſhap, oꝛ hapleſſe haps:
compared to a ſhade,
Oꝛ flowꝛe of the field, which claps,
oꝛ heate doth cauſe to fade.
Foꝛ as the youthfull wights aſſay
their parts on ſtage a while,

And

In praise of the booke.

And lauish tongues from day to day
with time doth them beguile,
So that at last their pompe and pride
their filed speach hath end.
None otherwise away to slide
our crooked limbs do bend.
The chiefest lampe or glistring Starre
whereof described plaine,
Surmounting others all full farre,
heerein thou maist attaine.
And thus with *Tullies* worke I fine,
placing this learned booke
Condecorate with Muses nine
a Staffe whereon to looke.

FINIS.





The rule of the World,

wherin is contained an am-

ple discourse of the miseries of man, likewise of many vices that raigne at this day in all the estates of the world.



Many auncient Philosophers Grækes, Latins, and Heathen, after that they had diligently beheld & discerned all sorts of beasts, and curiously sought out their manner of liuing, and conferred their condition & nature with ours, haue written that among all those that haue breath, that goe and crépe vpon the earth, there is none more miserable then man. Some more rigorous censors of the works of nature, haue begun to blaspheme against hir, calling hir cruel stepmother, in the stéed of gracious mother. Others haue bewailed all the long daies of their life, the humane calamities, and haue troden their steppes in teares, perswading themselues that all

that maye be contemplated vnder the concauits of the Skies. Is (as an Heraclite) no other thing then a very Theater of miserie, worthye of continuall plaints and perpetuall compassion. Other by an vnmeasurable laughter (lyke a Democrite) haue pursued the vices that raigne on the earth: Who if hée iwer reuiued at this present, and that he saw the disorder and confusion, that is in our Christian weale, should haue iust occasion, to redouble his laughter, and to mocke with open throte. Ther hath ben an other kinde, but naturallye more straunge: which not contenting themselues to murmure against nature, or to complaine of hir effects, but with a particular hatred, haue cleaued to man their like, thinking that nature had ordained him as a but or white, against the which she would shoot and discharge all the arrowes of hir wrath and malediction. Among the which, Timon a Philosopher of Athens, hath ben the most affectioned Patriarke of his sect: the which declared himselfe open and chiefe enimie to men, and witnessed the same in the presence of all,

all,and also confirmed it by effect:for he would not be conuersant or communicate with men,but remained all his life alone in a wildernes with the beasts,far from neighbors, for feare to be seene or visited of any,& being in this solicitude, would speake to no man, saving sometimes to a valiant Captaine of Athens named Alcybiades,& yet spake he not for any good will he did beare him, but for that hée did foresée that he should be a scourge and tormenter of men: and specially because that his neighbors the Athenians,had much harme to suffer by him.And not sufficed to haue men only in horror & detestation,& to fly their cõpany,as the company of a fierce or cruel beast,but in forsaking them, he sought their ruine,& inuented all the meanes he could to extinguish humane kind.In cõsideration whereof, he caused many Gibettes to be reared in his Garden, to the ende that the dispaired, and those that are wearie of their lyues, should come thether to hang themselues: So that in certaine yeares after, hauing occasion to amplifie and to enlarge his

solitarie place, he was constrained for to pull downe those Gibets, for the easier framing and furniture of his worke. And without greater deliberation hee went to Athens, whereas despitefully he did congregate the people like a Herauld that wold declare some new thing, & when they vnderstood the barbarous and straunge voyce of this fearefull and vgly monster, and knowing of a long time his humour, they ranne sodainely for to heare him, as though it had bene some sodaine miracle: then he cried out saieng: Citizens of Athens if any of you haue any deuotion to go hang himselfe, let him make hast to come quickly, for I wil cut downe my Gibets, for certein necessitie that I haue: so that hauing vsed this charitie towardes them, he returned to his place, without speaking of any other thing, whereas he lyued many yeares without chaunging his opinion, and ceased not to philosophy the rest of his lyfe vpon the miserie of man, vntill such time as the panges of death began to oppresse him, then detesting our humanitie, euen vntill the last gaspe, ordeined

deined expreſſiuely, that his body ſhould not be buried in the earth, which is the common element and burial for all, for feare that men ſhould ſee his bones and aſhes, but he ſtraightly commaunded, that he might be buried vpon the Sea ſide, to the ende that the rage of the waues might let the creatures to come nére: and then he willed that this Epitaph recited by Plutarch, ſhould be graued on his Tombe.

After my miſerable life,
I am buried vnder this waue:
To know my name haue no deſire
O Reader, whom God confound.

Behold how this poore Philoſopher, after that he had long plunged himſelfe in the contemplation of humaine miſeries, had will neuer to haue ben, or elſe to haue bene tranſformed into the ſhape of ſome braute beaſt, for the great diſdain he had in mens vices.

Leaue we this Philoſopher Thimon making his complaints, and let vs harken a little, to the ſaiengs of this great Emperour of Rome Marcus Aurelius,

no lesse cunning in Philosophie, than in gouerning of the Empire: Who considering profoundly, the frailtie and miserye in the which our poore life is continually besieged, saide: The battell of this world is so perilous, the departing hēce so terrible & fearfull, that I am assured if some auncient man should come forth of his graue, & make a faithful discourse and shew of his life, euen from the houre of his birth, vntill the houre of his deth, and that the body shuld shew all the dolors and griefes that it hath suffered, and the heart discouer all the assaults of fortune, all men wold be amazed of the body which hath so much sustained, & of the hart that hath so languished & dissebled, the which I haue proued in my selfe, & will lyberally confesse it, though it be to my infamie, but it may be profitable to others in time to come. In fiftie yeares that I haue liued, I thought to approue all the vices of this life, for to se if mans malice might be satisfied in any thing: And after that I had all seene, I founde that the more I eate, the more I did hunger: the more I did drinke, the more I thir-

thirsted: the more I slept, the more I would sleepe: the more I rested, the more I breake: the more I had, the more I did couet: the more I sought, the lesse I I found: and finally, I neuer had thing in my possession, but that therin I found my selfe letted and disquieted, and incontinently after, I haue wished another. The which things Saint Iohn Chrisostome hauing in admuration, after that he had bewailed by great compassion the calamities of men, and the obscure darknesse wherein they were wrapped, crieth out saieng: I desire to haue a sight so cleare, that with the same I might see all men, and such a voyce, that it might be heard in all the corners of the earth, that all humane creatures might heare, to the ende, to sound out with the Prophet Dauid this crye: Children of men, how long shall your hearts be hardened? And not without a cause, for hee that woulde consider with a sound iudgement, the estate of the worlde, such as it is at this present, so manye deceiptes, fraudes, blasphemies, Adulteryes, Rapines, Warres,

effusion of bloud, violences, ambition, couetousnesse, hatred, rancor, and vengeaunce, with the which the earth is euen dronken. We may well say, that we approch nére to the season, of the which speketh the Prophet Esay with so great abhomination, in the ninth Chapter, wherein he saith: Your iniquities haue made a diuision, betwéene you and your God, your sinnes haue hidde his face from you, to the ende that he heare you not: for your handes are full of bloud, your fingers with iniquitie, your lyps haue spoken lyes, and your tongue blasphemie. No man doth call vppon Iustice, there is not one that iudgeth according to right, they conceyue in their mindes Fellonie, and bring forth iniquitie. They haue hatched Adders egges, and haue weaued Spiders threads, they that eate their Egges shal dye, and if ye breake them, there shall come forth a Basilisk, their féete run to do euill, and they make hast to shed innocent bloud, their thoughtes are wicked thoughtes: Truth is trodden down in the streets, equitie can not enter in, our iniquities

are

are multiplied, and our sinnes beare witnes against vs. Saint Barnard in a certeine lamentation that he maketh vpon the misery of our life, doth teach man to know his infirmitie, without drawing him from himselfe, to this ende, that by the contemplation of himselfe, he be the soner moued to detest his vile life, whē that he saith: O man blinde and naked, that art made of humane flesh, and of a reasonable soule, remember thy miserable estate and condition, wherefore goest thou out of thy own paths, and doest muse in externe things, and sluggest in the vanities of this worlde: and doest plunge in the wicked delicatenesse therof? Dost thou not consider that the nerer thou drawest therto, the further thou art from God, the more thou thinkest to gaine outwardly, the more thou losest inwardly of that which is more precious, the more curious thou art of things temporal, the more needy thou art in things spirituall? Thou ordainest so well all things, and despisest thy selfe, there is no wild beast, but thou tamest, and thou thy selfe art without bit and bridle: thou art

vigilant euery where, but in thine owne affairs thou art asleep: the desire of earthly things boile in thy heart, and in the meane time heauenly thinges are quenched in thée, the néerer thou drawest to death, the farther off art thou from thy saluation, thou takest great paine to deck and nourish this body, which is nothing but a verie vessel of filth, and a sepulcher for wormes, & thou leuest thy poore soule which is the Image of God, famished & voide. These are the complaintes that this holy man made, in his desart against the ingratitude of this world: All the which things by vs being brought in, as wel of him as of others, tend to no other end, but to prouoke man to the contemplation of himself, and to shew him how vile and abiect he is, to the ende that he should consider euery minute in the day, that he is in the hãd of God, as the chaffe, and as the earthen vessell is in the hand of the potter, the which he may make, vnmake, forme, breake, craze, & repaire, as to him séemeth best, without doing it any wrong or iniury. For what is man else but a similitude, or statute in this world,

worlde, which is a verye shoppe of the workes of God, who with one push will fall downe and be bruised and hurt, & notwithstãding in what misery so euer falleth on him, yet he knoweth not himselfe, neither yet will bow vnder the yoke of his God.

Now therefore (hauing well considered the vniuersall state of man,) it is requisite to make a more ample discourse of this matter, and to contemplate man more neere, to the ende that he learne to humble himselfe vnder the hande of his God. And therefore seeing that among all the Heathen, Plinie as me seemeth, hath most worthely philosophised of our nature: Wee will bring his witnesse, to the end that Christians to their confusion and infamie may receiue instruction of a Pagan, which liued without the knowledge of GOD, without lawe, without knowledge of the heauenly and Euangelicall light. Let vs consider a little (sayth hée) howe it behoueth man to couer his bodye, at the dispensation of other beastes, who beeing fauoured of natures liberalitie, bring euen from

from the bellye of their dams, some feathers, others haire, skin, skailes, & others wool. The which grace extendeth also to trées which are prouided with barke, for to serue thē as couerings against ẏ cold and against the extreame heate. And yet the better to shew in what cōtēpt nature hath man, she hath brought him forth alone, naked vpon the earth disdainfully, as a fruit out of time, and at the first houre of his birth hath assigned him teres for his heritage, which are as forerunners and messengers of his calamities to come. Behold héere the chiefe and head of the worke of nature, & for whom all other things are created, which is so weake of himself, that if he be left without the helpe and succour of others, hé shuld be deuoured of other beasts: behold him when he commeth out of his mothers womb, how that he must be wrapped, swadled, and kept warme: his lims & ioynts stretched out, this is he that is only borne in pride, & hath his beginning in sinne, and beginneth his life by pride: but at what time can he stand? When hath he the vse of speach? When can he goe,

goe, to how many diseases is he subiect? The other beasts canne of nature helpe themselues, some by their nimblenesse, others by their strength, but man knoweth nothing if he bee not taught, but of his owne proper nature weepeth. Man onelye among the beastes is subiect to paine, passion, pleasure, ambition, auarice, and hath an vnmeasurable desire to liue, borne onely to superstition, only in worldly cares, that followe him: to bee short, he is subiect to wrath and enmity. The other beasts liue in peace & amitie with those of their kinde, but man alone is enimie to man. And yet for the more fauouring & gratifieng of beastes, nature hath prouided them caues and holes, to keepe them from the outrage of the aire & from the rage of tempests, thunders, & lightenings, as for the great ones, they haue dennes and caues in the ground: & the little ones, as Whelkes, Snailes, Torterels, and such like, nature hath so prouided, that they beare with thē their houses easily on their backes.

Not onely the seedes and corne, but that the hath couered with cares, the plants

plants with skinne, nuts with shell, péele & rinde, & all for the conseruation of their kinds. But man hath nothing, vnlesse he seek it with great labour, & with the swet of his browes. Furthermore, if we do cõfer the helth & valure of beasts, with ours, we shal find that they haue a great aduãtage ouer vs, for nature hath endued vs with a complection so weake and vnstedfast, & subiect to so many kindes of sicknesses & diseases, that seldome we are in perfect health: besids this, she hath charged mã with such an vnsatiable appetite, that he ceaseth not continually to seeke for new and straunge kinde of meates, and hauing founde to his appetite, with great paine he can abstaine himself, but that he will take more than néedful: after the which cõmeth Surfets, Rumes, Cathars, & other infinit kinds of diseases. But as touching beastes, they content themselues with that, that nature hath prepared, without straining or forcing their nature, for to please their appetite. Moreouer, nature hath giuen thẽ a complection so well ruled and gouerned, that they neuer take more than is requisite

for

for their nourishment, neither in drinke, nor in foode. But as for man all the fruites of the earth, those of the trées, all kinde of hearbes, plants, and rootes, the fishes of the Sea, and the Fowles of the aire do not suffice him, but striuing altogether against nature, they must be disguised, altred, the substance changed into accident, and the nature into aire, to the end that by such pleasant and sweet tastes of meats nature be prouoked, & in a manner constrained to take more then nede doth require: so then whē nature is ouercharged, and that the stomack is filled, all the brains are troubled, in such sort, that there is neither of them that can execute their office. And I am ashamed that I must nedes tell it, that the vnmeasurable delicateneſſe that reigneth among Christians this daye, is the cause that there are many ỳ are not ashamed to giue their bodies & their mēbers to all kind of vice & villany, & to all kindes of wickednes, how detestable so euer they be, euē in cōmitting many fornications, thefts, felonies, empoisonings. And I doe meruaile ỳ the bellies of many vnsatiable gluttons

doe

doe not rot and burſt out by their great exceſſe, and in the meane time the poꝛꝛe Lazarus ſtandeth at the gate readie to dye foꝛ hunger, and cannot haue ſo much as the crummes that fall from their table.

And therefoꝛe ſuch God-bellies, oꝛ belly-Gods, are called by the Pꝛophets, fat Calues, who by good reaſon may be compared to the bꝛute beaſts: foꝛ their ſoule which is the chiefeſt part they haue (being in the body ſo perfumed with meates & dꝛinks) is captiue as in a dark pꝛiſon oꝛ dungeon, whereas it is almoſt ſtifled & ſmothered, and the ſenſes which are the inſtruments, with the which ſhée ought to be ſerued, are buried therein as within the bowels of ſome beaſt: & againſt ſuch gluttons as make their belly their God, the Pꝛophet Eſay cryeth out ſaieng. Woe be to you that ariſe early to follow dꝛonkenneſſe, and to ſit dꝛinking till the Euening, to the ende that the Wine heate you: The which vice at this pꝛeſent day is ſo familiar among men, that there is not almoſt neither nation oꝛ pꝛouince, but that is infected, and that gloꝛyeth in their

their great drinking. The Tartarians, the Persians, and the Grecks haue celebrated dronkennesse among their chiefest triumphs, and constrayned them that were at their bankets to drinke or to go their waies. The Macedonians were instructed of the Emperour Alexander to drinke without measure. But aboue all Nations Italy hath got the price: in the which (as Plinie doth write) dronkennesse in his time did so reigne, that they did not onely drinke themselues euen redie to vomit it vp againe, but also they constrayned their Mares and Hozses to drinke wine excesse. Paulus Diacrus in his Historie of Lumbardes, doth rehearse a thing most monstrous, of ỹ vice of dronkennesse, of foure olde men that made a banket, in the which they dronke the yeares of one another, after the mãner as followeth: they ordeined to drinke two to two, & counted their age of yeres that each of them had, and he that dronk to his companion, should drinke so many times as he had liued yeres, and the youngest of these foure, was .lviii. yeres olde: the second, sixtie three: the third,

Dronkennes of Alexander. Plinie.

lxxvii. and the fourth. lxxxii. So that it was not knowen what they did eate at this banket either more or lesse, but we knowe that hée that dronke least, did drinke lviii. Takers of Wine, and the others so many as they had liued yeres, in such sorte that one of them did drinke lxxxii. times. It is not therefore without a cause that this greate Philosopher Plato knowing the harme that Wine bringeth to man, sayde, that partly the Gods had sent Wine for the punishment of man, and to take vengeaunce of their sinnes, causing them when that they are dronke, to kill and murther one an other, the which considered of Cyneas Ambassadour of King Pirrhus, on a time when that hée arriued in Italy, and that he had séene the excesse height of the vineyards in that Countrie, did saye that by good right that mother was hanged so high, séeing shée brought forth so daungerous a childe as the Wine. For this cause Androcides did admonish that great Monarch Alexander, that Wine was the bloud of the earth, and therefore he should take héede how to receiue it.

The

The which not beeing well obserued by him, in his intemperancie killed Clytus, burned the Citie of Percepolis, and committed many other foule and detestable crimes. It is not therfore in this our age that these wicked vices of gluttonie and dronkennesse haue made their last ende vpon the earth, but it seemeth that they haue now made almost their comming in with man. The licorous lusting of our first parents Adam and Eue, was the cause that the gate of Paradise was shut against vs.

Esau solde his birth right. The great Prophet Saint John Baptist was cruelly slaine & murthered, after that the cruel tyrant king Herode had banketted. The wicked rich man was damned, for it is expressly sayde in the Text, that hee fared deliciously, and therefore was he buried in hell. Noe being ouercome with wine slept with his priuie parts vncouered, & was mocked of his children. Lot beeing ouercome with wine, did deflowre his owne daughters.

Now therfore we see how much more fauour nature hath shewed vnto beasts,

than vnto vs, in that they do so moderate their appetites, that they take no more than is necessary for the preseruation of their health, in such sort that they are not vexed with an infinit number of diseases as we are. And if it happen that they are afflicted with anye harmes, nature hath instructed them proper remedies, without hauing refuge to Phisicke or Phisitions, which vnder the coulour of receiue, chaunge R. into D. and make deceiue, so that somtimes we buy full dere the trauaile of them which many times cause our death, for the most part of their laratiue medicines, are no other than very hammers to beate downe men. But if it happen that the beasts or foules are sicke, nature doth shew them remedies. As the wood Doues, Jayes, Yerlings, and Partridges, the which purge their superfluities, with Bay leaues. The Pigeons, Turtles and Hennes, with the hearb Helxine. The Torterels wil hele their biting with Cegua. The Dogs and Cats when their bellies be too full, will purge them in eating dewed hearbs or gralle. When the Deare are hurt, they

Arist. Plini.

haue

hane recourſe to Dictamum. When the Weſell doth pretende to fight againſt the Rats, ſhe prepareth and is furniſhed with Rew called Hearb-grace, to the end to be the more ſtronger & better diſpoſed. The wilde Boares doe medicine themſelues with Cedria. The Beares with Mandragoras. The Egles knowing that they are bound, & that they laye their egs with great paine, they ſeeke a ſtone naAerites, otherwiſe called ſtone Aquilin, the which they bring to their neaſts, to make them more open, & to lay their egs with more eaſe. The which at this day is vſed among many Dames of Italy for to ſhorten their trauellings. Alſo ther are certeine beaſts ỹ ſerue vs for medicines, as the Loriot named by Ariſtotle, Corios, of whom it is ſpoken, that if a man hauing the Jaunders do beholde him, the bird dieth, and the man receiueth health. When the Swallowes doe perceiue that the eyes of their younge ones, are endomaged by ſmoake proceeding from Chimneyes, where they make theyr neaſts, they doe heale them with Celendine.

Ariſto.

Loriot. Ariſt. 22. ca. the 9. boo. treting of beaſts.

The Adders and other serpents in the spring time, to the end to cast their skin more easie, and perceiuing their eye sight to faile them, eate Feneil to solage their infirmitie. The Pelican doth let himselfe bloud, and draweth the very bloud from his body, for to heale his young ones bee-ing hurt with Serpents. The Storkes (as all naturals confesse) haue taught Potecaries the vse of Glisters, putting mosse in their siege when they finde thē-selues bound.

Polidorus of the in-uentiō of things.

Plutarch almost rauished in admira-tion with the fauours that nature hath bestowed vppon beastes, more then on men, dare affirme that the brute beastes know the three kinds of Phisicke. For af-ter that he hath proued that they know the vertue and propertie of manye hearbes and simples, as I haue before shewed, addeth more that they obserue the second part, that we call Diet: for when they feele themselues to full, they mode-rate their pasture, & make abstinence: as the Lions & Wolues feeling thēselues to fat, do abstaine from flesh, & remaine cou-ched til they haue digested al. And as for

the

the third part which is Chirurgery, some hold opinion that Eliphants do know it, and vnderstand it, for they will pull out the darts and arrowes of those that are striken without any daunger or fainting. The which being liuely considered by an auncient Græke Philosopher, named Hirophilus, did complaine on the miserable estate & condition of man, who although he were elected aboue all other creatures, yet he is in manye thinges Disciple to beasts. For this is certeine, sayth he, the Swallowes taught him to build & edifie. But how is their mãner whẽ they wold make their neasts, to bræd. First they put stiffe & strong stickes to make the foundation of their neastes, & then the small ones aboue, then when they can get no durt, the which they vse in stæde of morter in their buildings, they flye to some water or Riuer, & there bath themselues till that they bee wette, then they take dust which they temper with the water, and then dawbe the stickes, & so make their neastes round, compasse, and euen, not squared, knowing it better for to defend their yong ones from the lurkings

Induſtrie of Swallowes.

of beasts. But how great is the sleight or cunning in little beastes? Is it not a wonderfull thing of nature, euen the working of Spinners or Spiders, vnto whome, women and maidens are Scholers, and haue learned of them howe to Spinne, and to weaue linnen cloth, and to Fishers to make their nets: but they haue a much better grace, and more greater aduauntage in their industries, for there is no knots in their workings, nor wast, for all proceedeth from their little bodies, and they part their labour gently: For the she Spiders & young ones, they spin & make threds for the toile & snare, & the husband on the other side hunteth for his & their liuing otherwise, and is watching & following the beasts, to catch them & entrap them in his nettes. And although his body be little greater than a pease, notwithstanding he hath such industrie & liuelynesse, that sometime hee taketh great flyes, & little Lezardes in his nets, & also obserueth so well the time to chase, that he seemeth to bee an Astrologian. He is cõtrary to vs that tarry for fayre weather, but hee chaseth when the

the time is darke and cloudie, which is vnto vs a foreshewing of raine, as Aristotle writeth in his history of beastes. But who would not maruell at the miraculous aduẽture of a Crow, the which Putarch writeth to haue seene in Asia, oppressed with thirst, and seeking for water, did perceiue a bucket in a Well, the which he filled with throwing downe stones to make the water to rise vp to the brim, that he might come by it. Aristo. Plinie. Aelian of the crow.

In like case a dog being in a ship, being oppressed with thirst, in the absence of the Mariners, did put stones in a pot wherin was oyle, for to come by it more easilye. But who had taught this beast this secret Philosophy, that the lightest things will rise vp, when the weightiest things are vnder? If we will consider & weigh the humane wisedome and prudencie, we shall finde that little beastes that we dayly treade vnder our feete, in such matters do surpasse men, and it seemeth that each of them hath some naturall vertue in their affections, in wisdome, strength, cowardise, clemencie, rigour, discipline and erudition, for they Plutarch.

knowe one another, they discerne among themselues, they prouide for things necessary, flye euill, and eschue daunger, they doe many times deceiue men, and hoordeth vp that they liue by, the which being attentiuely considered by many ancient Philosophers, haue not bene ashamed to dispute, and to stand in doubt, whether brute beastes be pertakers of reason.

Leaue we Phisicke, Diet, Chirurgerie, Architicture, and other Melancholike disciplines, by the which we haue prooued, that beasts haue knowledge, also in some points they haue instructed men. And let vs seeke things more pleasaunt, as is Musicke, for to satisfie those which will not read the workes of others, if that there be not somewhat that doeth flatter their senses, and reuiue their spirites to the noyse of vanitie. But what man is there, be he neuer so blockish or dull spirited, that doth not maruell, and that is not rauished with an vnspeakable delectation, hearing the melody that proceedeth from the Nightingale, and howe such a shrill and harmonicall voice may

Musicke in beasts

illus

issue out of so little a trunke? Furthermore he doth perseuer so earnestly in his song, that his life shall so soone faile, as his voice: so that it seemeth that he hath bene instructed of some Maister Musition to sing in Musicke: for he counterfaiteth now the Meane, incontinent the Base, then the Treble, and then the Countertenor, and after being wearye with recording, he counterfaiteth his voice and notes, and seemeth another bird that singeth but a plaine song, then sodainly he rolleth out such an infinite of melodious passages, that it rauisheth the spirits euen to the heauens, not onely of men, but also of other small birdes, the which he charmeth and stayeth by his voyce, and causeth them by his sweete voyce to hearken to him, and to assaye to counterfaite him, and to gette parte of his melodie. And not contented with this, you shall see hir instruct hir young ones, prouoking them to the lyke Harmonye, teaching them to obserue the lyke Tunes, to conduct them with the lyke breath, some in length, other shorte, then to courbe the Notes whole,

P. Belan in his history of birds

whole, sodeinly to chaunge them by fainings, to transforme his voyce in so many sorts, that there is no humane creature that can counterfaite him, although Aristophanes a Greeke Authour, in his Comedie of the songs of birds, hath employed all the might of his spirit, thinking to imitate him in certaine poyntes, the which being maruelled at by Democritus, after he had ben many yeares auditor to the Nightingale, and to other birds, cõfesseth publikely that the swans and the Nightingale haue lerned Musick to men, and that all the passages & tunes in Musicke, are but certaine Notes that men haue taken from birdes. For this cause it is that the wise Salomon knowing how much beasts passe vs in many things, hath sent vs to their scholes and vniuersities, when that he saith in his Proverbes: Proue. 13 There are foure little things in the earth, notwithstãding they are wiser then the wise. The Ant which is a lyttle kinde, and yet prouideth foode in Sommer against Winter. The Cunnies which is a kinde not great, make their houses in the earth. The Grashoppers

pers which haue no king, and notwithstanding they goe by bandes. The Spider or Flye, whome you may take with your hands, and yet remaineth in kings places. It is a thing almost incredible in these little Ants, to carrie so waightie a burthen, with such an extreme diligence, and to obserue such an order among thē, to parte a corne in the midst, for to carrie it more easily into their caues, and if the corne be wet with the rayne, then they dry it on a sunnie day in the Sun. But with what industrie do they make their lyttle holes, of the which the comming in is not straight, for feare that other beasts come not in, but is crooked, with many turnings, and many darke pathes, which render into three places: the one, whereas they keepe their Parliament, assemblies, counsells, & meetings: the other, whereas they put their prouision for all the yeare: and the third (as writeth Plutarch) is the place whereas they bury the dead: for it is certaine, as the learned haue written, that they keep the right vse of Funeralls. Therefore this Philosophie of King Salomon is not

Arist. lib. 2, cap. 30. & Plinie.

not vnprofitable. By the which, vnder the similitude, & shew of these litle beasts, he would haue vs to flye idlenesse, the mother and nourisher of all other vices. The which hath alwaye bene obserued in the Primitiue Church, where it was ordeined that euery one shoulde liue of their owne labour, for feare the idle ones and slothfull person should consume vnprofitably the goods of the earth. The which also the auncient Romanes kept straightly, as writeth Cicero that prince of eloquence, in his booke of lawes, wher in he affirmeth that in times past, no Romane durst goe by the stréetes, if that he bare not a shew whereon he did liue, to the end that it might be knowen that he liued of his owne labour, and not by the sweate of others. In consideration thereof, the Consull did beare a Battell are before him: the Pretors a Hat, in the manner of a Coyfe, the Tribunes a Mace, the Cutlers a sword, the Taylers a paire of shéeres, the Smithes a hammer, the Orators a booke, not permitting that those that were Maisters of sciences should be schollers of vices. In such sort that

that Marcus Aurelius in making mention of the ancient diligence of the Romans, writeth that they did also employ with such a zeale their labours and trauailes, that in Rome could not be found an idle person, to carrie a letter two or three dayes iourney. The which maye make vs blush for shame that professe Christ: for if all the vagabonds and idle persons were chased and driuen out of Townes and Cities, we should not haue so many as we now haue. But if wée our selues would exactly consider all the things that God hath created, we shall finde that man onely resteth in idlenesse. For so much more as things are created more excellent & perfect, so hath God giuen them more greater trauaile. Behold the Sunne, which moueth continually: & how that the Moone is neuer stayed. The skie & the planets are euer mouing. The fire can not be without making some worke. The clouds neuer cease remouing, the waters, floods & fountains trauel cõtinually, the earth is neuer in rest, shée bringeth forth naturally, hearbes, plants and other fruites, for to nourish as well men

A meruellous diligence of the Romanes.

men as beastes. Therefore if wée will consider all things, we shall finde, that Nature neuer ceaseth trauelling, sometimes bringing forth, and sometimes corrupting. Therefore to conclude, ther is nothing more pestilent in a Common weale, than idlenesse, for she alwayes inuenteth some mischiefe for the corruption of our humanitie, in such sort that we may estéeme these idle persons more miserable than brute beastes: of the which, some of them as the Oxen, giue their hydes to make shoes, their flesh to eate, and their strength to labour the ground, and the innocent Shéepe giueth his fléece to make cloath, his flesh for to nourishe vs, his skinne profitable for to make many things, but the idle and slothfull man, profiteth nothing, sauing onely to offende God, slaunder the innocent, and eate the breade of others labor. We may thē know by these things before written, what liberalitie nature hath vsed towards beasts, whom she hath so much fauoured, that men are constrained in many things to followe their maners, and conditions, and offices,

ces, so well and ordeined. But who is that murtherer that is so much enimie to nature, or so grædie of humane bloude, that will not moderate his ardent desire (in killing) when he considereth that ther is no beast, how brutish soeuer he be, that will kill or murther any of his kinde? Where is that childe so vngratefull towards his Parents, that will not bæ mœued with pittie, when he seeth that the young Swannes nourish their Parents in their age, & minister vnto them all their necessities, knowing that good that they haue receiued of them in their youth, and that they are the Authors of their bæing. And yet Aelian addeth things more straunge to read, but much more harde to belæue: that the young ones beare such a zealous loue towards their olde parents, that if so be that they haue no foode, readye to sustaine them with, they will vomitte that which they haue eaten the daye before, to giue vnto them, for feare they shoulde dye, and sustaine them therewith, till that they haue sought foode. But where is the father or mother so voide of humanitie,

nitie, that dare cast off their fruite, or intreate them cruelly, considering that the Dolphin is such a zelous protectour of hir young ones, that if it chaunce any of them to be taken of fishermen, they will not forsake them, but followe them so extremely, that they will let themselues rather to be taken, then to forsake theyr young ones: which is not onely peculiar in the Dolphin, but also in another fish named Glaucus, which are about Marcellis, the which although she be not so sociable & priuie to man as the other, yet she hath hir young ones in such fauour, that when she seeth men or anye other to affraye them, she swalloweth them downe into hir belly aliue, & when she perceiueth the daunger to to be past, she doth vomit them again whole & sound in the water, without doing them anye harme, the which is a thing almost incredible, that this fish should so loue hir young ones, that she hadde rather suffer harme, thã that they shuld be hurt. What is he therfore, that would not pacientlye endure pouertie, if it chaunce or happen to come, if he will contemplate the nature

ture of the fish called Polypus, which is a drie kinde, feeling hir selfe oppressed with hunger, & seeing that nourishment faileth, will eate the brawne of hir armes, being assured that they wil grow again. What man is he so fearful, that wil not be cõforted whẽ he seeth the pangs of deth, although it be terrible, if he diligently consider how the Swans sing, when they feele the last ende, although they haue no hope of another life to come. Ther is no father so cruell that will defraud the one child of his right inheritance to aduãtage onother, if he take regard to the order, that the little Swallowe keepeth in the nourishing of hir young ones, who as writeth Aelian in his Greek history, treting of beasts, obserueth & keepeth a iust order in the distribution of their food, & for that she can not bring all at a time, she goeth oftentimes to seeke food, & violateth in no point the right of the first born, for he that is first borne is the first fedde: the second borne is second fedde, and so following in order, without defrauding any of them of that, which of right nature hath giuen them.

The Polipus vvill eate hir selfe, if she vvant foode.

Aelian

Which is the occasion that an Indian Philosopher named Diphileus, after that he had weighed vprightly the manner & fashion of this little Fowle, in giuing meat to hir young ones, crieth out saieng that this great worke mistres dame nature had ingraffed certaine lawes & orders in beasts, which ought to be examples to men, how to conduct the estate of their lyfe. In like manner, there is no man, but that may receiue some doctrine of the prudencie of the Cuckowe, the which is reputed wise among all others (although that we do abuse & hate them) who by a certain natural prudencie that they haue, know their infirmitie, that by their excessiue colde nature, they cannot hatch their egges, neither yet they make them any neast, but they haue the industrie to espie where other Birdes make their neasts, and there layeth hir egges, and leaueth them secretly, knowing, for that they be like others, they shalbe hatched and brought vp: the which is a very Myrror or glasse, (saith Fulgentius) for fathers being men of smal faculties, and hauing manye children, that they should

Prudēcie of the Cuckovv

shoulde prouide for them maisters, to this ende, that for default not to haue bene maintained in their youth, they be faine to begge and to labor in their age, when as they should rest. Moreouer, what seruaunt is he, be he neuer so sturdie or stout, that is not moued, considering the gentilitie and nobleneſſe of the horſe, whoſe heart is so highly set, that for to die he will not leaue his maister in danger, but hath such fierceneſſe, which prodigally Nature hath giuen him, by the which we maye see him lyke a thunder breake the preaſe of the men of warre, murther and kill those that let him in his way: and finally, neuer to ceaſe trauelling, till the victory be gotten to him that ruleth and guideth him. And if men may take example in the fidelitie of a horſe, yet that is nothing in regarde to that which we daily see in our dogs (who knowing their maisters) will fawne vpon them, flatter them, cheriſh and be iealous of them, following them through the world, knowing aboue all others, him that nouriſheth them, and they are such faithfull keepers of their maisters goods,

The excellencie & nobleneſſe of the horſe

that for to die they will not let it be stolen. For confirmatiõ wherof I wil bring forth an example recited by Plutarch, & many other Greeke and Latine Authors worthy of credence, which shalbe sufficient to giue feare to murtherers, bloudshedders, and others, which make such good cheape of humane bloud: whose doings our Lord God doth so abhorre, that he permitteth brute beasts to execute his iustice, as it is most euidently manifested by this history following.

A storie vvorthy of memory of a dogge.

The Elders that haue written of the nature of beastes, make mention of a King named Pyrrhus, the which marching on a day with his armie, met by fortune a dog which stode by his masters dead body in a high way, & after that hee had beheld a while this pitiful spectacle, he was aduertised by certaine countreymen, that that was the iii. day, that this poore beast had kept the dead body without any meate or drinke. For the which occasion, the King commaunded the dead body to be buried, and that the dog for his faithfulnesse should be nourished and intertained, and certaine dayes after, hee made

made inquisition of the murther, but hée could know nothing thereof. It chanced not long after, that his men of warre made their muster, and the king willed they shuld passe before him, that he might sée their order. The dog of whome was made mention, was alwaies with the king, and remained very sadde & mute, till those passed by that had slaine his master: then with a meruellous furie & rage, he ran against them, & would haue bitten them, howling most pitifully, turning him sometimes to king Pirrhus, & beholding him most attentiuely, séeming as though he would haue asked iustice: which was the occasion that the king & all the assistants did suspect the murther to be committed by those, in such sorte, that by these coniectures they were examined, conuinced, & punished according to their deserts. A thing miraculous and straunge, showing that God is iust in his iudgements, and that he hath murtherers in so great detestation that shedde humane bloude, that hée permitteth brute beastes to accuse them and shewe them their vices. I might here

bring in an infinit number of such examples as wel out of ꝯ ecclesiastical histories as prophane, by the which it is euidently shewed, that in the contemplation of beasts, there may be found an harmonie of Philosophy, as well morall as naturall. For considering their manners & actions, so well ordeined according to the vse of nature, their iustice, temperance, fortitude and behauiour, in the administration of their small publike weales, their continencie to the workes of nature, with certaine other parts of vertue that they exercise: by the diligent consideration wherof, man may enter into his owne conscience and take aduisement, as being ouercome of those in many things, and considering his misery and pitifull Metamorphose, and howe he doth degenerate from his excellencie and dignitie, he is moued to abhorre his life, finding himselfe inferior to those whom he ought to excell, as much as he passeth them in honour and dignitie. For this cause our Sauiour Christ calleth the Scribes and Pharisies, in Saint Mathw, a generation of vipers. And that Esaye reproouing

uing the childrē of Israel of their ingratitude towards God, sheweth them by example, that the Oxe & the Asse knowe their maisters crib, but Israel knoweth not his Lord God. Also we are quietlye admonished by the history of the herd of Swine (which by the permission of God were vered of the diuell) that those that consume their life in deliciousnesse, as a great many Belly-gods that reigne this day in the world, and lead a swinish life, shall one day be made a pray for diuells. For seeing they will not be a temple and house of God, and habitation of the holy Ghost, they must nēds bee the mansion of Diuels. Such Hogges are those that make their Paradise in this world, and that dissēble their vices, the which they see with their eies, and touch with their fingers, for feare that they haue to leese the earthly riches, their offices, promotions, benefices, prebendaries, and dignities, for feare to bee depriued from their carnal lusts. Such Swine are flatterers, ꝑ all the time of their liues, doe no other thing but keep Princes in their errors & lusts, & that haue for the first Article of

Against the Epicurians.

their faith, that ther is no God but their belly, for all their religion is cõuerted into carnall liberty. As touching the law of Jesus Christ, it is too thornish, they will none of it, they will not drinke of his cup, the drink seemeth to them too bitter: they must haue a Jesus Christ arraied in veluet, more sweete, more soft, more amiable, & more delicate. They cannot away with the sharpnesse of Saint Jhon Baptist, they seeke for ỹ courts of kings, & the pomps & pleasures of the world, & they haue no other care in this worlde, but to studie how they may liue easily. They may well for a while cloake and disguise their iniquitie, but one day it shal be discouered, before the face and throne of God, as Dauid doth well vnderstand, when he saith, Whether shall I go then from thy spirit, or whether shall I goe then from thy presence, if I climbe vp to heauen, thou art there, if I go downe to hell, thou art ther also, if I take ỹ wings of the morning, & remaine in the vttermost parts of the sea, euen ther also shall thy hand lead me, & thy right hand shall hold me. If I say peraduẽture the dark-

Psa. 139.

nesse

nesse shall couer me, then shall my night be turned to day, yea, the darknes is no darknesse with thée, but the night is as cléere as the day, hée that made the eare, shall not he heare? He that made the eie, shall not he sée and consider? Therefore to conclude, it is great horror and abhomination, that man which is but a miserable worme of the earth, that may scant créepe, without the hope of eternall life, & is ỹ most miserable of all creatures, how that he dare repugne against the order of nature, & his effects, in which all other creatures remaine, and is so bolde and brainlesse, that he dare rise against God, which in a moment may consume him. But who is it that doth not meruaile at the forgetfulnesse of man, that alone dare resist the Lord God, vnto whom al other creatures, heauen, earth, sea, starres, planets, all Elements, beastes, fowles, fishes, Angells, and Diuells doe obey.

Great ouersighe in man.

Thus endeth the first Booke.

The

The ſecond booke.

WE haue in this firſt booke conferred man with the beaſts, and ſhewed how much want there is in him, ꝑ he ought to magnifie and exalt himſelfe because of his dignitie aboue them, conſidering that he is inferiour to them in many things. Hauing therfore laide this light foundation, & figured certein things of the miſeries of man, there reſteth following our diſcourſe to penitrate more further, & to continue this pitifull tragedy of the life of man, beginning at his generation & production, then diſcouering throughout all ages & particulars of his life, till wee haue brought him to his graue, which is the laſt end of all things. But firſt let vs ſee of what ſeede he is ingendred, onely of corruption & infection. What is the place of his birth, but onely a foule and filthy dungeon? How long is he in the wombe of his mother, before he be like any thing but a vile lump of fleſh vnſenſible, in ſuch

The Authour begineth to diſcouer more profoundly the humane miſeries.

Hippo. in his booke of infants

ſort

sort that when the nature hath reteined and taken both seeds, & being heated by the naturall heate, it createth a little thin skinne, almost like to that which is next the shell of an Egge, that it is like nothing but an Egge, layde out of time: then certeine daies after, the spirits & the bloud mingled together begin to boile in such sort, that it causeth to rise three bladders like to bubbles, that flots and are made in a quicke streame, which are the places wherin is formed the three most noble partes of this superbious beast, the Liuer, the Heart, & the braines, which is the most excellentest parte of this worke, the siedge of all the functions, the true fountaine of feeling, the moouing of the most mightiest pallace of intelligence and memorie, the verie arke of reason. If wee consider likewise by their order, the creation of all other pats, and how they be formed, and howe the childe being in his mothers wombe, beginneth to voide vrin by the conduct of the Nauill, and how the vrine falleth into a little member or bladder, separated from the childe, ordeined of nature

Praise of the brains Hipoc.

N. Dehapas in the contemplation of nature

ture

ture to that office, and how he hath no purgings by the fundament, for that hée receiueth no sustenaunce by the mouth, & that the little belly or stomack doth not yet his office, by the which meanes nothing is transported into the bowells. And how that the fire first dayes hée is as milke, the nine dayes following bloud, the other twelue daies after, flesh, and the eightine dayes that followe, the soule is inclosed. I knowe not therefore so Diamond a hart which is not moued and rauished with great admiration to contemplate things so pitifull & strange. And yet this that we haue spoken, is verie little, if we will consider more néere the things that followe, who is it that will not meruaile, considering in what manner he is nourished, and with what guiding, without hauing the vse of the mouth, vntill he be borne into the world, then how much his nature is tender, fraile, and weake, in such sort, that the mother be neuer so little hurt or smitten, or if shée smell the smoake of a candle snuffe, it is inough to kill the fruit in her wombe. The which hath caused

Plinie bewaileth humane calamities

Pli-

Plinie in bewailing our humane calamities to crie out, saieng: It pitieth mée and I am ashamed to consider howe fraile the beginning is of him that taameth all beasts, seeing that oftentimes the smell of a snuffe of Candle quencheth the mother. But whilest hée is in the wombe of his mother, with what foode is he nourished, what iunkets hath nature prepared for him? If that his creation haue seemed vnto vs straunge, not doubt his sustentation will rauish vs in more great admiration, seeing that hée is sustained of bloud, and corruption of his mother, the which is so detestable and vncleane, that I cannot without great horror reherse that which the Philosophers and Phisitions haue written, that haue written of the secrets of nature. Those therefore that are curious of such things, let them read Plinie, which 7. booke,
hath put in writing in his natural history, ỹ which many others before him haue foreshewed. And after ỹ he hath ben log sustained with this venome, & that hée is formed & becõmeth in quantitie sufficit, lacking therefore for more greater nourish-

rishment, & that he cannot receiue by the nauell so much as is needfull, by great paine he striueth to seeke sustenaunce, which is the occasion that he moueth & breaketh the panicles and sustenments, that he hath alwaies had till that time, then the matrice feeling it selfe payned, will keepe him no longer in, but seeketh meanes to bring him forth, and therfore it openeth, and by the sayd opening, the childe feeling the ayre, followeth it, and straineth more & more to drawe toward the opening of the matrice, and to enter into the world, not without great violēt dolors and paine of his tender & delicate body. But during the nine months, how great paine and torment doth the poore mother suffer and beare? Without putting in count some that during the time that they be with childe, leese their appetite, & haue a desire to eate humane flesh, in such sort that we read in some histories that the poore husbands haue beene constrained to depart & absent themselues: others haue desired to eate ashes, hot burning coales, and other like things, according as the humours broken and depra-

The violēce that a child doth to nature when his nine moneths are accomplished.

Diuerse appetites of womē with childe.

depraued, abound in their bodies. Furthermore, what anguish and paine the poore mothers suffer in their childings, & what daunger they are in, it is manifest: sometimes there are children that come forth their armes first, & others their feet first, and others their knees first, and others ouerthwart. But that which is more cruell, and that we cannot apprehend without horrour, is, that somtimes they be forced to call Chirurgions, Medicciners and Barbars, in stede of wise Matrones and Midwiues, to dismember the children and pull them out by peeces, and sometime it behoueth to open the poore innocent mother aliue, and put yron toles in her body, yea, to murther her, for to haue her fruite: some children are borne so monster like and deformed, that they are not like men, but abhominable monsters: some are borne with two heads, and foure legs, as one which was seene in the citie of Paris, whilest this booke was a making, other cleaping together, as hath beene seene in Fraunce and England, and in other places. Two women children were

The misery of pore mothers in their childings.

borne ioyned together by the shoulders, after the one had liued a certeine time, dyed and infected the other. Polidorus writeth, that before that Hannibal had chased Marcellus, that a woman brought forth a childe, hauing the head lyke an Elephant, an other hauing foure feete lyke a beast. The sage Historians doe write, that a Curtisan of Rome, in the yeare of grace fiue hundreth and eightéene, bare a childe, the one halfe lyke a Dogge. These that haue written the Indian historyes, doe testifie for a suretie, that there are at this present, children halfe beastes, by the reason of abhominable brutishnesse of certeine brutish men that are there. Some there are that are borne blinde, others deafe, others dombe, and others there are borne lame of their limmes, for whom their parents are sorrowfull, their mothers defamed, and their fathers ashamed. In such sorte, that if wée consider attentiuely all the miserie of our nativitie, wée shall finde the olde Proverbe true, which sayth, that we are conceiued with filth & vncleanenesse, borne

Mõstrous childings.

in

in sinne and griefe, and nourished with care and labour. Heere therefore you may see the first action of the tragedye of the lyfe of humanes. Heere you may see his lyfe and gouernement, whilest he is inclosed in his mothers wombe. Well, this poore prisoner beeing once come forth of this his materiall prison, let vs beholde a little what hée is, being vppon the earth. What? Is hée anye other thing than the similitude of a poore worme that commeth out of the earth? With what clothing is he couered, making his most glorious entrie into the Pallace of this worlde? Onelye with bloud, in the which hée is bathed and couered, which is nothing else but the Image and figure of sinne, which Iere. 31
by the bloud is signified in Scripture. O grieuous necessitye, O cruell and miserable condition, that before this creature hath sinned, hée is bonde and seruaunt of sinne. This is the bitter grape, of the which speaketh the Prophet Jeremye, that our Fathers did eate, and their children hadde yet their teeth sette on edge, by the which

Mans sõg when hee commeth into the vvorld.

is presented the originall sinne. What is the first song that man singeth, comming into this world, onely weepinges, teares, and bewailinges, which are as messengers and foreshewers of his calamityes to come, the which because hée cannot expresse by wordes, he witnesseth by his teares and cryes. And neuertheles héere is the beginning of Monarches, Kings, Princes, Emperours, and others ỹ raise so many tragedies in this world. The worme bée hée neuer so little, as soone as nature hath brought it out of the earth, beginneth to craule and creepe, and to seeke pasture. The little Chicke as soone as he is out of the shell, is found cleane, and needeth not to bée washed as man, hée runneth after the Henne, and knoweth when hée is called, hée picketh and eateth, he feareth the Kite, without prouing before her mallice, he flyeth the daunger, onely guided by nature. But behold man, so soone as he is in the worlde, he is a little fearefull monster, and lumpe of flesh, which wil let himselfe be eaten of other beasts if he be not séene to, or dye for hunger, before

before he can gripe or finde out his mothers breſt, and will as ſone eate poyſon or any other venemous thing, as any good meat, and handle hot yron before he can diſcerne the good from the euill: if he be left in his cradle, hée will be ſtiffeled in his owne doung or filth, and is ſo vnable that he cannot caſt out his owne doung, and yet the little Birdes of the aire, and beaſts can doe it. Behold héere the perfumes and ſwéete ſauours, with the which nature hath embalmed man, and decked him, that maketh ſo greate brag of Hercules, and that nameth himſelfe chiefe head of all other creatures. This miſerable creature being once plũged in the gouife of miſeries, it behoueth him to haue nouriſhment and clothing, for to comfort the infirmitie of his nature. This office is appointed for mothers, in conſideration whereof, nature hath giuen them breaſts, which are like little bottles, very proper to that effect. But how many mothers are there at this preſent, or for to ſpeake the truth, cruell ſtepmothers, vnto whom it ſeemeth ſufficient, onely to haue brought

The miſery of man that is noriſhed by an other than his mother.

Miſery of mã in his nonture.

their children into this worlde, and for that they will not take a lyttle paines to nourish them, they sende them to sorrowfull villages, for to bee nourished of straunge and vnknowne Nurses, which oftentimes doe chaunge them, and bring home others. Also they will bee lesse ashamed to holde a lyttle Dogge in theyr armes, than the fruite that they haue ingendered. The which practise is not in beastes, bee they neuer so brutish, for they neuer putte their younge ones in the keeping of others, though nature giue them neuer so many, but they nourishe them themselues, and are such zealous protectours of their young ones, that they keepe them almost alwayes in theyr armes, till such time as they canne anoide daunger. And that which is more to bee meruailed at, there riseth a certeine iealousie betweene the Male and the Female, who shall bee the keeper, and for that intent they quarrell together, and fight one with an other. The which may bee seene, not onelye in the Apes and others, but also in Beares, which

The loue of beasts to their yõg ones.

The Apes

which of their nature are fierce and cruell, and yet they haue so greate affection to theyr younge ones, that they are not onelye content to nourish them with their milke, but so soone as they are brought forth, hauing almost no forme nor fashion, they licke them, and pulliſh them to make them more perfect. Likewise the little Birds, who although they haue fiue or sixe vnder their wings, and hauing neyther milke, graine, nor other seede for their sustenance, notwithstanding they spare neither Art nor diligence, wherewith Nature hath endewed them for their nourishment. Is is therefore a true witnesse of humane misery, seeing that man beginneth so soone to bee depriued of that which to him his due, by iust right of nature being forced to sucke the milke of a straunge woman, yea, and many times of such a one, as maye be founde best cheap, what corruption or deformitye so euer she haue. The which many times is so contagious vnto the childzen, that it were better for them to be nourished of some brute beast in the wildernesse,

An example for fathers and mothers

A meruailous power of the milke vvherevvith the child is nourished

than to bée put into the mercye of such Nurses, for not onelye the bodye remayneth infected and marred, as by antiquitie the experience hath béene in Titus sonne to Vespasian, and many others, the which as writeth Lampridus, was all the dayes of his lyfe subiect to diuerse infirmityes and sicknesses, for that hée was nursed of one, subiect to sickneſſe. But that worse is, when that there remayneth the print and marke in the soules of this vicious nursing, as Dion the Greeke writeth in the seconde booke of Cæsars, when hée maketh mention of Caligula the fourth Emperour of Rome, the crueltyes and infamyes of whome, was not imputed to Father or mother, but to the Nurse that gaue him sucke, who besides that shee was cruell and barbarous of her selfe, rubbed the endes of her breastes with bloud, manye times, causing the childe to whome shée gaue milke, to sucke them. The which thing was afterwarde so well practised of him, that hée did not onelye committe an infinite number of murthers, but

but he licked his sword and his dagger with his tongue, being bathed and stayned with bloud, and wished that all the world had but one head, to the ende, that with one blow he might behead them, & raigne alone vpon the earth. Seeing thē that the childe hath not felt or suffered sorrow inough in his mothers wombe, as sone as he is borne, there is prepared for him new sorrow, by the ingratitude of mothers, which are so delicate & tender themselues, that they will not nourish them, but cause them to sucke the milke of those that oftentimes chaunge their fruite, or els fede them with milk vitious and depraued, by the which meanes in processe of time there riseth a number of diseases, as the Pore, the Lepose, and other like, as many Physitions haue tried, to the great hurt of poore children, and continuall infamie of their mothers, for this is of a truth, that if the nurse be froward or subiect to dronkennesse, or otherwise of manners depraued, the childe shall be froward, not by the receiuing of the milke, but with often looking vpon them: if she be a dronkard,

The vncredible cruelty of Caligula.

The cause vvhy the Emperor Tiberius vvas a dronkard vvas his nursing. Cardā in his booke De subtilitate.

she will cause the childe to be the lyke, as it is reade in the life of the Emperour Tiberius, who was a great dronkarde, for that the nurse that gaue him sucke, did not onely drinke vnmeasurably, but also she did feede the childe, with soppes tempered in wine. Heere you may se, that the nurses haue so much power, as to reforme the manners and body of the childe. So that if she be sickly, she rendereth the childe sickly: if she be wicked, she causeth the childe also to be wicked. Leaue we him therefore in the protection and keping of his nurse. In how many daungers is he wrapped, whilest that he is a nursing, what paine and displeasure haue they, which in the meane time haue the charge of them, some will burst with crieng, crieng not ceasing all the night long, so that their nurses can take no rest, some when they can scant go, will fall and breake their faces, and their lims, so that many times there is seene manye woundes and sores about them, without putting in count many diseases, which they take of the corruption of their parents. But who is not astonied, to se

the

the fantastical workings of this lyttle childe, the which for the most part ceaseth not to dabble in the water and channells like a little Ducke, maketh lyttle houses of earth, counterfaiteth the horsman in riding on a little sticke, runneth after dogs and cats, will be angrie with some and pleased with others, who wold thinke that such a miserable creature, so vile an abiect, being couered with so many maledictions, by succession of time would become so proud and loftie. The which being profoundly considered by the tragicall Poet Euripides, writeth after this sort.

The birth of children we may lament and weepe,
For to be borne in miserie so deepe.
If they once die, they must be layd in graue,
With sobs & teares, this doth our nature craue.
Wherfore serueth life alwaies possest with paine,
Or light to them, whom Nature doth disdaine.

But much more diligently, and with an other zeale, the great celestiall Philosopher Job made the like complaint, when he had his rigorous combats or reasonings with God, saieng: Rouland Peter in the tradu. ation of

Remember

bookes of the narure of man.

Remember Lord how thou haſt made me weake,
Euen as a Potter hath made an earthen pot,
VVhich afterward he may deſtroy & breake:
And that thou haſt like tender cheeſe I wot,
The which is made of creame and eke of milke,
Iob. 10. *Clad me with fleſh, with members compaſſed,*
VVith bones and ſinewes, skin as ſofte as ſilke,
Repleniſhed with life, and wit ennobled,
So that I liue vnder thy godly ſcope,
VVhere thou doſt noriſh me to a more better hope.

If then the great Prophet Jeremie hath bewailed by great compaſſion the captiuitie of the Iewes in Babylon, and if Anchiſes hath lamented the deſtruction of Troye the proud, the Conſul Marcellus the Citie of Siracuſa, when hée ſawe it on fire, and Saluſt the corruption of Rome, we may well with ſo manye men of fame bewayle the miſerable entrie that man maketh into this worlde, his aduauncement and perillous conuerſation, and his ſorrowfull and ſtrong departure, which being profoundly conſidered by the Prophet Eſaye, doth bewaile his birth, and murmureth againſt his knées that helde him vp, and alſo the breaſts that gaue him ſucke. Likewiſe,

Eſay. 9.

the

the Prophet Jeremie being pricked with the like spirit, and considering that man is made of the moulde of the earth, conceiued in sinne, borne in paine, and at the last made a praye for wormes, doth wish that his mothers wombe had serued for his Tombe. But let vs take a little heede at the most excellent anatomie that the holy Prophet Job maketh, and how he setteth man out in his coulours, when he saith: Man that is born of a woman hath but a shorte time to liue, and is full of miserye, he commeth vp, and is cut downe like a floure, hée flyeth as it were a shaddowe, and neuer continueth in one state. Now let vs gather somewhat out of these words, & lay the waight and authoritie to each one of his sentences, and we shall finde that all the Heathenish Philosophie is but dreames and smoke, in respect of that of the spirite of God, when that he will instruct man to humble and knowe himselfe, as appeareth when that hée calleth him (Man borne of a woman) hath hée said that without a cause? No, for among all the creatures whom God hath created,

Iere. 20

Iob. 13

ted, there is not one more subiect to miseries & infirmities then a woman, especialy those that are fruitful, for they haue scant a monethes rest in a whole yeare, but that they are continually ouercome with sorrowe and feare. Then hée saith (hauing a short time to liue). What is more shorter than the life of man, vnto whome in stopping his nose & his mouth the lyfe is gone: for his life is nothing but a little blast of winde inclosed therein. The which being considered by Theophrastus, and many others, murmured against Nature, which had giuen the benefite of long lyfe to Hartes, Rauens, and other fowles and beasts, vnto whome the life brought no profite, and vnto Man, king of all things vpon earth hath giuen so shorte lyfe, although he knoweth how to employe his time, and yet the little time that he hath, is shortened by slæpes, dreames, angers, cares, and other indignations, in such sorte, that if we shoulde recken all, there resteth nothing lesse than life. Then the Prophet compareth man to a shadow. What is this shadowe? any other thing than

A complaint of Theophrastus, for that the lyfe of beastes is longer then the lyfe of man.

than an outwarde shewe, that deceiueth the sight of man, a fansie, a false figure, without substaunce, the which somtimes seemeth to bée great, and incontinently lyttle. Euen so it is with man, the which sometimes seemeth to bée somewhat, and neuertheleſſe of himselfe is nothing. For when that he is elected moſt highest, and when that he is in the highest degrée of honour, then sodainlye he perisheth, so that no man knoweth where he is become, no more then a shadowe when the night is come, and to him it chaunceth as the Prophet Dauid saith: I haue seene the wicked mightie and flourishing as the greene Baye, and I haue passed by, and he was gone: I haue sought him, but hée was not to be found. Dauid. Psalm. 37.

We haue héere shewed orderlye as much as is possible, by how many perilous daungers man hath his first cõming forth into this worlde. Now therefore let vs consider a little, what he is when he is sprong vp, let vs see whether that there is any end of his miseries. But if we be equall Iudges, we shall finde, that The miseries of mã being past a child & entering into his youthfulneſſe.

that rather he doth increse his miseries, for it is the season wherein nature doth reare against him a more furious combate, his bloud beginneth to rise, the flesh prouoketh him to his owne pleasure, sensualitie doth leade him, the malitious world espieth him, the diuell tempteth him, his youthfulnesse leadeth him, so that it is impossible, but that he which is assailed with so many vices, and succoured of none, in the ende is discomfited & ouercome, for in the body in youth, riot, libertie, riches and deliciousnesse aboundeth: all the vices in the worlde, saith Marcus Aurelius doe there plant theyr siege. It sufficeth not onely this miserable creature, Man, to be nourished with straunge milke, but also he must be cõstrayned to receiue instructions of others then of his Parents. For there are few Catoes, that will take the paines to instruct their children, they are forced to proue the seueritie of Maisters, for to teach them the principalls of Artes and sciences. And that there is no ground so fruitfull and luckie, but will be vnfruitfull, if it be not diligently laboured, and

A complaint of fathers, that commit their

the

the moze fruitfull and fatter it is, the moze weedes and Darnell it will bring forth: Also the moze that the childe is wakened, the moze perill there is, least he straye. It behoueth when the trees are young to vpholde them, and to loppe the ouerwaightie braunches, if that afterwarde ye pretende to gather any fruite. Likewise it is necessary to reforme and correct the vices that raigne in youth, least that afterwarde it retourne to the parents ignomie and repzoach. But ther are at this day many fathers & mothers, which for defaulte not to haue well instructed theyr children in theyr youth, in stede of rest and consolation, eate many peares of sorrow and griefe in their age. Moreouer, there are manye mothers, which in stede of giuing them good and godly instructions in their youth, intertaine and nourish them in voluptuousnesse and delicioulnesse: but though they are nourishers of theyr bodyes, yet are they destroyers of their soules. And if Heli was grieuously punished with his children, for that he didde not chastice them so sharplye as theyr offences didde

children to ignorant and vicious tutors.

Things must be done in time

First of the kings

An ill ex-

ample of Fathers towards cheir children.

require: what shall become of those fathers and mothers, which in stéd of correctors of their childrẽ, are their corrupters? And these kind of parents are cõpared to Apes, which kill their young ones, by too much straynìng them betwéene their armes, and kéeping them so deare: & this is the cause that so many fal into the hands of the hangman, which are to them reformers and correctors. The auncient Romanes had those Parents in so great detestation which did not correct their children, that they did ordeine and stablish a lawe which was called Falcidia by the which it was ordeined, that for the first attempt, the said Lawe should be shewed the childe, for the seconde time he should bée corrected, and the third time hanged, and the Father to be banished, as for default of giuing chastisement to their children, they haue fallen to that folly. But I woulde gladly demaund what those ancient Romanes would doe, if they sawe the pitifull estate of manye of our Commonweales, with what yrons, with what bondes or tormements would they beat

downe

downe the fathers and mothers? Who in the stede of giuing good exhortations to their familye, and to showe themselues the first examples of vertue to their children, before that they send them to be instructed, they themselues doe breake & deprave them by their naughtie and wicked examples. For the first precept that they giue them how to liue well, is to blaspheme, crye, exercise gluttonie and dronkennesse, to spoyle the substaunce of their youth, to be a fornicator, and to kisse women and maidens in theyr presence. And manye mothers there are this daye in the world, which doe as Herodias did, that learne theyr daughters to daunce, to vse Rhethoricke tearmes, to haunt companies, scoffe and flout, to paint and plaister their faces, to decke their fingers with rings, & their neckes with Jewells, as though they were Jewell-sellers, pretending to keepe a shop. But in the ende it will happen to them as it didde to the Prophette Dauid, whose sinne was punished in his Children, which were most of them so wicked, that the one of them named

Many mothers spin the ropes, vvherewith their childrē are hanged.

2. Kin. 13. & 15. Aman did deflowre his own sister Thamar, and the other called Absolon didde kill his brother Aman. Afterwarde hee sought the death of his owne Father, & chased him out of his kingdome. For the rule of the auncient Philosophers hath alwayes bene founde true, that manye commit manye greeuous crimes in this worlde, the punishing whereof, God keepeth in the other worlde, except the sinne that man committeth in the bringing vp of his Children, for the which customably hee beareth the paine and punishment in this worlde. For the Father can giue to the Childe but fraple and mortall flesh, by the corruption whereof, the lyfe taketh ende, but by good learning and knowledge, the eternall praise and memory is gotten. Therefore to conclude, if that the children haue ben in great perill and miserie, being nourished with spotted milke, for the most part of straunge Nourses, yet the perill doubleth to those that shoulde cause them to be instructed, for that the foode of the bodye is more vile than the foode of the soule.

But

But for because that we haue not yet spoken of Plato, who hath more diuinely philosophied vppon humane calamities, than all the rest of the Heathen, the which he hath so wel gathered together and set forth, that manye reading his Booke of the immortalitie of the soule, and his Inuasiue, diode cast themselues headlong from the high rockes & mountaines into the floudes & raging waues, to the ende, that ending the threde of their miserable life, they might haue the fruition and ioye of the seconde lyfe, which is the true and assured place of rest.

The vvõderful philosophie of Plato, vpon the misery of mankind.

The great Philosopher Plato, in a Dialogue that he hath made of death, & dispraise of this wicked life, bringeth in a certaine Philosopher named Socrates, who sheweth by a wonderfull eloquence the miseries and shipwracks of our life, as followeth. Knowest thou not (saith he) that this humane lyfe is but a Pilgrimage, the which the good & wise men performe in ioye, singing with gladnesse, when that of necessitie they drawe nere to the vnequitable ende thereof.

Plato of the immortality of the soule.

Dost thou not knowe that man consisteth of the soule, the which is shutte vp within, as in a Tabernacle, wherwith Nature hath inclosed vs, not without great troubles and vexations: and yet in the meane time, if she distribute vnto vs any parte of hir goodes, they are hidden from vs, & are of a short time, ioyned with sorrowe and bitternesse, at the occasion whereof, the soule feeling dolor and griefe, desireth the celestiall habitation, and wisheth for the benefite thereof. Consider that the departure out of this worlde, is no other thing than a chaunging from euill to good. But harken saith he, from thy natiuitie vnto thy graue, what kinde of misery is ther, but that thou hast tasted, either penurye, colde, heate, stripes, &c. Yea, before that man can declare and shewe his cogitations and thoughtes, what other messenger or more certaine token can he haue of his miseries, than his wœpings, wailyngs and complaynts: after that he hath tasted of so manye euills, and that he is come to the seauenth yeare of his age: then it behoueth him to haue Tu-

tors

tours and Schoolemasters for to instruct him in good learning: growing further in yeares, and comming into his adolescencie, it behoueth him to haue more rigorous reformers for to tame his wild youth, and to breake him to labour.

This beeing done, his beard beginneth to growe, and then he becommeth man, and yet notwithstanding, it is then the time that hée entereth into déeper cogitations and trauell in the spirite: it is requisite then that he frequent publike places, that hée haunt the companye of those that are as touchstones for to knowe the good from the euill. If hée bée come of a great and noble stocke, he must make many enterprises of war, to put himselfe in infinite perills, hazard his lyfe, to shedde his bloud for to dye in the bedde of honour, or else he shall be reputed a dastardlye cowardde, and despised of all men. If hée bée of base estate, and that he be called to the knowledge of Artes Sciences, and néedefull Trades, for all that hée leaueth not to runne into a thousande daungers, trauelles, paines, and perturbations, as

well of the body as of the soule. He trauaileth day and night, and sweateth water and blood, for to get that which shall maintaine his estate during his life, and oftentimes it is seene what paine soeuer man doeth take for his liuing, he can scant get to serue his necessitie. It is not therfore without a cause, that Marcus Aurelius the .xvii. Emperour of Rome, considering the miserable condition of our humanitie, was wont to say: I mused in my selfe, whether ther might bee founde anye estate, anye age, anye kingdome or any world, wherein might bee founde anye one man, that dare vaunte not to haue talked in his lyfe time aduersitie, and if there might be founde one, it shoulde bee such a fearfull Monster on the Earth, that both the dead and the liuing would be amased to beholde him: then hee concludeth after this sorte, saieng: And in the ende I founde mine owne account true, that hee that was yesterdaye rich, was to daye poore: hee that was yesterdaye in healthe, was to daye sicke: hee that laughed yesterdaye, to daye dide weepe:

A notable sentēce of Marcus Aurelius, vpon humane miseries

wæpe, he that was yesterday in prosperity, was to day in aduersitie: he that was yesterday aliue, was to day dead. Let vs now returne to our former matter, and deduct the things in order. Who is hée among the humanes, that hath giuẽ himselfe to any science, or otherwise to liue, whereof in the end he hath not complained of, and with the which he hath not bene displeased, combred, and weary? And for the better triall thereof, let vs consider particularlye the principall estates. Let vs begin with those that occupie the water, and saile on the seas, in how many perils and daungers are they day and night? What is their habitation or lodging, anye other then a fowle and filthy prison? As in like manner their order of liuing: what is their rayment but onely a very smell of the weather? They are alwaies vagabunds, and continually in exile, without anye rest, beaten with windes, raine, haile, snowe, in daunger of Pirats and Rouers, rockes tempests, and sands, and in hazard to bée buried in the bellyes of fishes. For this cause it is, that Bias the wise Grèek phi-

The misérie of those that saile on the sea.

Bias.

losopher knewe not whether hée shoulde recken these kinde of people among the terrestriall or aquitall sorte, and doubted whether that he should number them among the liuing, or among the dead. And an other named Anacharsis, sayde, that they were no further of from the Sea, than the breadth of two or thrée inches, euen so much as the woode contayned in thicknes, in the which they sailed. And if ỳ their lyfe seemeth vnto vs cruell, what greater swéetnesse thinke we to finde in husbandrye, and in the labour of the rusticall sorte, the which at the first séemeth vnto vs swéete, luckie, peaceable, simple and innocent, also that manye Patriarkes and Prophets, haue chosen this kinde of liuing, as that in which there is least guile and deceite, and also that manye Romane Emperours haue in times past, left their pallaices, Capitolls, Arkes, Triumphes, glorious and faire buildinges and Empires, with all the rest of their worldly maiestie, for to remaine in the fields, to till and labour with their own hands the earth, trées and gardens, as we reade

A praise of husbandrie, for the better shewing of the miseries that follow

of

of Diocleſian, Attalus, Cyrus, Conſtantinus Cæſar, and others recited in Collumellus: but thoſe that will conſider theſe thinges more neerer, they will ſay that amonge theſe Roſes, there are a greate manye thornes. This being true, that God hauing driuen man out of Paradiſe, ſent him into the earth, as to a place of exile, and ſayde vnto him, the earth ſhall bee curſed for thy ſake, thou ſhalt eate thereof in trauayle and paine all the dayes of thy lyfe. For ſhee ſhall bring forth thornes, Gen. 3
weedes, and thiſtles, and thou ſhalt eate the hearbes of the field, in the ſweate of thy face ſhalt thou eate thy bread, till thou bee tourned againe to earth, out of the which thou waſt taken. But alaſſe, who hath more experimented or taſted this which GOD hath ſpoken, than the poore labourers or huſbandmen, who manye times after that they haue laboured, ſowed, and tilled and dounged the grounde, trauailed all the daye long, endured extreame heate of the Sunne, the rigour of the colde, ſometimes bitinges or ſtingings,

of

of venemous serpẽts or worms, sweated bloud and water, all the yere long, for to til, dresse & labour the earth they nurse, hoping to gather the fruits, & sodeinly behold a haile, a frost, a tẽpest, a blasting, a thunder or lightening, that will sodeinly defraud thẽ of all their hope. To one, his sheepe and Oxen die: to another, whilest that he is labouring in the fields, ỳ men of war & souldiers come & consumes & spoile that which he hath, in such sort ỳ when he returneth to his house, in stede of receiuing consolation & finding rest, his wife bewaileth, his childrẽ crieth out, all his family lamenteth and crieth out for hũger: to be short, it is no other thing than a griefe & a wound, hauing a continuall cause of dolor, which sodeinly complaineth of one thing, incontinently of an other, now of the raine, then of the great drought, also of ỳ winds & tempests, but aboue all, by the men of war, with a cõpanie of other griefes, figured in forme of a complaint, by a (Da pacem) ỳ which a friend of mine made me this other day, the tenour wherof hereafter followeth.

Plato.

A complaint of the pore *husbandmen in Meeter,*

made vpon, *Da pacem Domine in diebus noſtris, &c.*

O God whom no man can gainesay,
thou knowest if that I lie,
That neither horse nor mare is left:
to whom then shall I crie?

Da Giue

But vnto thée O Lord and king,
which doest bring things to passe,
The vengeaunce therefore that I craue
is to giue vs and them alas;

Pacem peace

The peace which is so necessarie
giue vs, this I thinke best,
Yet if thou wilt punish mankinde
thou hast good cause and maist.

Domine, O Lord,

Our fathers that before haue bene
though in the world they were
The wickednesse haue neuer séene,
as we which now are here.

In

in our daies, *in diebus noſtris,*

In labour and in trauell great
with face arayed with ſweate,
This thꝛée dayes haue I laboured,
yet I and mine want meate.

becauſe ther is no *quia non eſt*

I haue planted, ſowed, and cut my vines,
I haue hedged and dungd my land,
Foꝛ to giue food vnto my babes, (ſtand:
but who can their furious foes with-

other *alius.*

Not one alone doth me moleſt,
but I am aſſailed day by day:
As well of thꝛéues as men of war
my goods to them are made a pꝛay.

that *qui*

Our ſhéepe and lambes they do deſtroy,
our calues they kill each one,
Such men they are that vs annoy.
helpe thou O God alone.

fighteth *pugnat*

Alas it is a wofull caſe
among vs men of huſbandꝛy,
When ſouldiers that go to the warres,
rob vs as they goe by.

for vs, *pro nobis,*

O my creatoꝛ, when I doe thinke

on

on thy bountie, comfort I craue,
knowing that of the wrong that I doe
of them no recompence I haue. (beare,

nisi tu but onely thou

In worldlings for to put my truſt,
no, there is no relieſe,
In them there is no helpe at all,
but in thée my hope moſt chiefe.

Deus, O God.

When pilfery ſhall ceaſe,
when reaſon and good pollicie,
In iuſtice ſhall take place,
then the good time ſhall be.

Let vs leaue theſe poore husbandmen with their miſeries and trauels, and proceede more forward. Let vs ſée what is done in the trade of merchaundiſe. If we doe conſider it exteārnely or outwardly, it ſéemeth voide from miſeries, and a promiſe of reſt, for the riches in which it aboundeth: alſo for that Plinie ſaith, it was inuented for the neceſſitie of life, and that many wiſe men, as one Thales, one Solon, and Hipocrates haue exercised it, and alſo that it is an occaſion to

Miſery of merchāts, vvith a plaine diſcourſe of their fraudes & deceits.

to kæpe Princes in peace and vnitie, transporting from one citie to an other, that which aboundeth in the one, and lacketh in the other, but wæ cannot so well cloake it, but that the eye maye well sæ, how much the life of merchants is vnquiet, and to how many daungers they are subiect continuallye, as well by land as by sea, without putting in account, that for the most parte of theyr time they are as Fugitiues and Vagabonds from their Townes and Countries, and they sæme little to differ from banished, sauing that their banishment is willingly, for that they flye, runne, and burne by Sea and by land, through fires and flames, for a couetous heate of an vnmeasurable gaine, and they are contented to be depriued of rest & ease that they ought to receiue of their own wiues and children, landes and possessions, and to be at all times in hazard of their liues by a thousand meanes and wayes that are for them prepared of Pirates, and others, & al for an vnsatiable auarice, that doth dayly torment them, not forgetting how that the first sanctemonye of theyr fra-

fraternitie is no other thing then to periure themselues, bguile and deceiue their neighbour, in such sorte that with great paine anie vsing the trade can bee made rich, but by beguiling of others: and haue in their common Prouerbe, that they neede but turne their backe two or three yeare to God, and enlarge a lyttle the entrie of their conscience, for to bee come rich, and surmount Fortune: to the which we may adde many other euills and harmes that depend thereon, when that they bring vnprofitable merchaundise out of straunge countries, which are not necessarie for our humane life, but only to mainteine, proude men, women and children, in pride, pomp, & vaineglory, as though our nature wer not inough subiect to wantonnesse and delicatenesse of it selfe, without pricking or prouoking it anie more, & in the meane time there is no Realme nor Prouince, but that they begger of moneye, with their noueltyes, and that worse is, hauing learned the manners and orders of straunge Countries, they vse it in the sale of their merchaundise, and therewith corrupt vs,

Corruption of the estate of merchãts.

They make their assemblies, counsells, and meetings at Burses, whereas the Merchants doe buie and sell, chop and chaunge by great, and the Brokers sell vnto the Retailers by the great ꝑ which is naught, and the Retailers vtter it to vs, and therwith beguile and deceiue vs. Also sometimes the daunger is great, for vnder the colour of their trade and traffick, they haue conference with straunge and forren Princes, and vtter to them our secrets, lend them money, and in the end they betraye and sell their native countrie and common weales, the which both England & Fraunce haue knowne and tasted within these fewe yeares, to the losse and detriment of many people. I leaue heere to speake of a thousand other small fraudes and deceites, when that they mingle and chaunge their drugges, on the which many times the life of men doth depend. Neuertheless this is such a small thing in their arte, and science, that also they instruct their seruauntes and factors in their youth to doe the lyke, & those that haue the most subtillest and sharpest wit, they encrease

Seruantes ministers of their maisters deceits.

their

their wages, to those specially, that can best forsweare themselues, tell a fayre tale with theyr tongue, or counterfaite the Genoway, the Italian, the Florentine, or the Venetian: and things are brought into so pitifull estate, that one dare not goe out of a shoppe, after that he hath offred a certeine price, but when hée retourneth, incontinently hée shall finde the ware chaunged by these young théeues, which haue no conscience, but gage their soule to the Diuell, for to enrich theyr maisters. There is yet an other kinde of Merchauntes, of whome as yet we haue not spoken off, the which decke their shoppes with other mens goods, and vnder the coulour to make some great trade of merchandise, borrowe héere of one, & there of another, defrauding their creditours, & after that by such meanes they haue gotten & robbed from other men a great sum or value, then become they bankrouts, and get thē to some other land or country, whereas they liue at their ease, of that which they haue gotten by fraude and deceite of others, so that sometimes they leaue

their creditours in such pouertie, that there haue bene some that haue hanged themselues with their owne handes, seeing themselues frustrate of that which they thought to haue bene as sure off, as if it had bene in their purses. The which thinges beeing deepely considered by the Athenians, would not permit nor suffer that Merchauntes should dwell amonge other Citizens, but ordeined them certeine places, separated from the Cityes, whereas they did vse and occuppe their trade. Also ther haue ben many auncient common weales, whereas merchaunts haue not beene elected into dignityes and offices, nor admitted into the Counsell of the Citizens, nor other members of the cities: as in like case the Ecclesiasticall Fathers haue oftentimes condemned them in many places of their writings, as S. John Chrisostome, and S. Augustin, that say that it is hard for thē to please God, or to make a true & worthy penaunce for their sinnes.

S. Augustines saieng against the infidelitie of merchants.

Let vs consider a little the tragicall life and seruitude of those that frequent the warres, the which is so cruell and straunge,

The misety of men of warre.

ſtraunge, that brute beaſtes doe abhorre it: for they reſt the night time in theyr caues and dennes made in the earth, but the ſouldier waketh for the moſt parte, & taketh his reſt at the ſigne of the Mone, enduring raine, haile, ſnow, hunger, cold and heate, and when that hée heareth the ſorrowfull ſound of battell, hée muſt prepare himſelfe either to ſodeine death, or elſe to kill and murther his neighbour, ſo that for a moneths wages he maketh his body a fenſe or Bulwarke againſt the ſhot of a Gunne, in ſuch ſort that among all the miſeries in the world ther is none equall or like to the ſouldiers. But wilt thou know how pitifull the ſpectacle of the warre is? Haſt thou at any time ſeene the conflict of the Lion & of the Beare, or of anye other furious wilde beaſts together? What a cruelty it is to ſée them rent & teare one an other, but how much more abhominable is it to ſée man againſt man, furious & wood, raging like a brute beaſt, for to exerciſe his rage againſt his neighbour, without putting in account an infinit number of harmes that hang thereon: it is the more

I haue treated of this more at large in a treatiſe the laſt yeare, of peace and vvarre.

people that hath edified and builded so many faire Cities, it is they that haue ministred vnto them by the sweate of their labour, and by their dilligence haue enriched, fortified, and mainteined them. But behold, euen in their presence they are spoiled and ouerthrowne, their cattell taken awaye, their corne cut downe out of time, the poore labours killed and murthered, townes and villages burned, all is in feare and continuall quaking, there is no household but weepeth and lamenteth, theyr husbandrye decayes, occupations and trades are naught set by, the poore people that are disherited are constrayned to fast and to dye for hunger, or else haue theyr refuge to Artes vnlawfull and forbidden for to sustreine their poore lyfe, virginnes and maides are rauished and deflowred, the chast matrones remaine barren in their houses, good lawes decaye, humanitie is defaced, equitye is suppressed, religion despised, holy places are prophaned, the poore old men remaine captiues, and oftentimes they see theyr children slaine before their faces, youth giue themselues

The miseries that happen by vvarre.

themselues to all kinde of wickednesse, there is found an infinit number of widowes, as many Orphelins: Kinges, Princes, and Monarchs are enuied for the great subsidies and taxes that they leuye on theyr subiectes, nothing but murmurings and hatreds, the straunger must be interteined to get his good will and fauour, there must be made greate dispensations, for those that prepare thẽselues to the warre, bée it by Sea or by land, bulwarkes must be fortified, rampires made, dressing of tents, haling to the campe, guns, armour, and chariots, cleansing of ditches, kéeping of watch & ward, with other like exercises of warre. Alas was it not sufficient that nature had created man so miserable & abiect, & subiect to so many kindes of euills, but adding more and more for to beate him downe, she must adde vnto him the war, which of it selfe is an euill so straunge & pernitious, that it comprehendeth in it selfe, and surmounteth all other kinde of euills, and also of it selfe is so pestilent and contagious, that it afflicteth not onely the wicked, but also, yea, and most of all,

The harmes that come by vvarre

all, the poore and innocent? But if that our rage and crueltie were extended vpon the Heathen, & those that know not God, then might the victorie be a contentation to the victour. But good God, shall we shew wherein the glories and triumphes of warres among Christian Princes doth consist? Their health and conseruation is the decaye and ruine of their neighbour: their riches is the spoylings of the poore and others, their ioye is the mourninges and bewailinges of others: and yet many times their victory cannot bee so happie, but that both the vanquisher and the ouercommed maye weepe and lament. For there was neuer battaile so luckye, but that the vanquisher at the last doth repent, if he bee touched with any sparke of humanitye. The which the heathen haue acckowledged and confessed by their owne proper witnessing, as also the great Emperour Marcus Aurelius, the which after manye glorious victoryes obteyned against his enimies, as hee receiued his triumph at Rome, feeling in his minde the wronge that hee hadde done to his neigh-

The vvar that is betvveene christian Princes is the cause of their ruine.

The trinmph of Marcus Aurelius.

neighbour, began to crye out when that he was conducted to his Chaire of Triumph, saieng: What more greater folly or vanitie may be in an Emperour of Rome, because he hath conquered manie Townes, stirred those that were at rest, destroyed cities, raised strong holds, robbed the poore, inriched tyrants, made an infinite number of Orphanes and widowes, and in recompence of all these harms, he is receiued with triumph and magnificence: many are dead, and many haue trauelled and taken paines, but one alone beareth the glory. Then he addeth these words: By the immortall Gods, when I was brought to Rome in such a triumph, and that I saw the poore captiues in yron bandes and chaines, & vnderstanding the lamentation of the widowes, I beheld an infinite number of treasure ill gotten, when I called to mind those that were dead, although I reioyced outwardlye, yet inwardlye I wepte teares of bloud, & began to crye against Rome after this sorte: Come hether Rome, why reioycest thou at the mishaps & fall of others? Art thou of more

The christian philosophie of a heathen.

antiquitie thã Babylon, moze fairer than Helen, moze richer than Carthage, moze stronger than Troye, better peopled than Thebes, better compassed with shippes than Corinth, moze delicious than Tire, moze happier than Numantia? All the which are perished, clad with so manye vertues, and keepers of so manye vertuous men: yet thou hopest to remain foz euer, stuffed vp with so many vices, and people so vile and vicious. Beléeue one thing of a suretie, that the glozy that is at this houre of thée, hath first bene of those, and the destruction that hath come vpon them shall lykewise héerafter come vpon thée. O what philosophy, what sanctemonie, what ozacles, and what prophecie is found in the pithie saiengs of a heathen man, which had no knowledge of the Euangelicall light? May not we bée ashamed that haue bene nourished at a better schoole, and illuminated with the grace of the holy ghost, that this Pagan shall rise at the daye of iudgement, and condemne vs, that make such hauocke of humane bloud? Séeing that the warre hath alreadie foz many yeares past, dis-

A notable discourse.

quie-

quieted the Christian weale, so that with great paine can be found at this day, any Region in Europe, but that is stayned with bloud, neither Sea, riuer, nor brook, but hath ben changed red. Helericus king of ỳ Gothes, hauing in time past destroied Rome (as Paulus Orosius sheweth, ỳ flourished in his time) caused to be proclaimed with the sounde of a trumpet, that they shuld not molest nor hurt those that were fled into the temple of Saint Peter and Saint Paule. But things are come to such desolation in our age, that there is no Sanctuarie nor sauegarde in Temples nor holye places, but the poore maidens and wiues haue bene violated and rauished, and the poore shéepe of Iesus Christ haue bene there slayne and murthered, so madde are men without sparing aged, kinde, or dignitie, but they sacrifice all, so that it seemeth that they will fight to ouerthrowe Nature it selfe, that in the ende it will come to passe (if that God prouide not remedie) that the publyke weales shall be peopled with wilde beastes or trees, for by

The cruelties of souldiers. Gaudentius Merula, murthered in the Church.

by lyttle and lyttle the worlde decreaseth. But what is the cause that we are so prompt & enclined to destroy & kill those for the preseruation of which our Sauiour Christ was willing to dye: but why are we so desirous of their lyfe & bloud, seeing Jesus Christ hath shed his, for to preserue & saue vs all? But at the least, why haue not we so much compassion one of another, as the brute beasts haue, the which shewe not their rage and cruelties one against another, or if by fortune they fight sometimes, it is when that they are oppressed with hunger, or for the defence of their young ones, and yet they help themselues with those armors that Nature hath appointed them, without adding to them other kinde of weapons inuented by the Diuell, for ther is no earthly things, but that may be ouercome with the force of Gunnes, so that waying well this inuention, it is not onely more daungerous, then all the cutting weapons of the worlde, but also it is more pernitious and pestilent than any other venime or poyson, yea, worse than the thunderings and lightnings that

A cõparison of the warre of men and the warre of beasts.

come from the aire, the which for that it is composed of foure straunge elementaries, beeing in the most part of his greatest dryeth, casting the fire in the midst of the sulphure, multiplyeth of the ayre and of the fire, & mingled with the moysture of Salt peter, it causeth a great vapour and flame. In such sort that the nature of euery Element fighting with the other, conuerteth in humor and in great thundering, because that the heate with the moysture cannot agrée, nor endure together, straineth to come forth, the aire addresseth to the aire, and the fire drawen of his nature, trauelleth to mount high, although it be an action superior, and exceeding in power all the rest, the which he tourneth into his nature before comming out, by the which meanes groweth such a hurling noise, that it is necessarie that the thing wherein this powder is, breake in peeces, or that the most weakest giue place to the strongest. And then of all this stuffe, commeth Canons, double Canons, Serpentines, Culuerines, Sakers, Faucons, Fauconnets, and such lyke. In the naming whereof, the

How the thūdring noyse of guns first begunne.

the cunning maſters haue greatlye fayled, in impoſing to them the names of birdes, the which ſerue to giue and ſhew vs melody and pleaſure, they ſhould rather appropriate to them the names of the infernall diuells, for as thoſe engins ſerue to rent and diſmember the bodyes of men, ſo in like caſe do the diuels beat and paine the ſoules in hell.

A notable cõpariſon

We haue heere ſhewed what is done in the warres, and the recompenſe of thoſe that frequent it. Now let vs ſee what is done in the Pallaices of Princes, and what is the felicities of the courtiers, which make a tryall of their delicateneſſe. Seemeth there anye greater felicitie in the worlde, then to haue the Princes fauour, to be at his elboe at all times, to be cheriſhed, to diſtribute largly to others, to take the beſt ſpoyles, to vſe courtly manners, embracings, kiſſings, conueyings, and other offices of humanitie, with an infinite number of ſuch kinde of comfets? They are of this ſort craftie and wily, that do as the fiſherman, who as ſoone as he hath any thing in his net, drawеth it vp, and ſo goeth away

The craftie & ſubtill courtiers doth

way withall: other some there are that playe all out: and others that remayne vntill they are as full as spunges, and in the ende they are made to restore all: others also that doe nothing but inuent subsidies, and seeke meanes to enlarge or multiply the treasures of kings, and so become rich, with spoylyng of the poore people. And Princes doe by them many times as we doe by our hogs, we let them fatten, to the end to eate and deuoure them afterward, so are they suffered many times to enrich themselues, for to be dispoyled after when that they are so fat: and one that is newe come shall many times be preferred in theyr places. Heere you may see how that these poore miserable Courtiers sell their lybertie to become rich: they must obey all commaundements bee they iust or vniust: they must frame themselues to laugh whē the Prince laugheth, to weep when hee weepeth, approue that which hee approueth, and condempne that which hee condemneth: they must obey to all commaundements, alter & change wholly

giue ouer the Court vvhen he hath vvell fished & gottē soething.

Wicked deuises of the courtiers, for the vvhich aftervvard they feele the smart.

The seruitude of the courtiers.

wholy his nature, to be seuere with those that are seuere, sorrowfull with those that are sorrowfull, & in a manner transforme themselues into the nature of him whom they will please, or els to get nothing. If the Prince be idle and impudent, they must be the like: if he be cruel, they must delight in bloudshed. To be short, they must frame themselues to all ordinaunces and manners of the Prince, or whome they will please: and yet many times one lyttle offence staineth all the seruice that one hath done in his life time. The which those that assisted the Emperour Adrian did feele. For when they were elected by him into great offices, high estates and dignities, by the report of diuers flatterers, they had not only taken from them that which before he had giuen them, but also they were denounced to be his chiefe enimies. The which Plato lyuely considering and foreseeing in the Courte of the Athenians, did quickly forsake theyr pleasures: and yet hée could not so well take héede to himselfe, but that hée retourned to Dennis a Tyraunt of Sicilie, who in the

An example for Courtiers

Plato

Dennis

the end sold him to Pirates of ỹ sea. But what happened to Zeno that olde, sage, & graue Philosopher, whome Phalaris in satisfaction of his seruice, caused most cruellye to be put to death, as also did the King of Cyprus Anacreon, and the noble Philosopher Anaxagoras: and Nero his Tutor Seneca, & Alexander Calistenes, for that he wouldc not worship him, he caused his feete to be cut off, his eares and his hands, also his eyes to bee put out, and so lefte in the mercie of a straight prison or dungeon, wherein hee finished most miserably his daies. Such hath bene many times the end of a great number of learned men, who because they would not obey to the fearful threatenings and affections of Monarchs, lost their liues in recompense of their good seruice, and wholesome counsells: without putting in account the vices that frequent those that ordinarilye followe the Court, wheras the most part of humane things are abolished. Many in the court put of their caps to thee, that wouldc bee glad to see thy head from thy shoulders, such bowe their knee to doe thee reue-

the tyrant of Sicilie.

Execrable vices of the Court

rence, which woulde that they had broken their leg to carry thée to thy graue. Many haue the name of Lord, that meriteth the name of a hangman, there is alwayes I know not what, nor I know not how, nor I vnderstande not who is the cause, that incessantly one complayneth, another murmureth, altereth, and some despiseth. In the Court if thou wilt be an adulterer, thou shalt finde of thy complices, if thou wilt quarrel, thou shalt find to whom, if thou wilt lye, thou shalt finde those that will approue thy lyes, if thou wilt steale, thou shalt finde them that will shew thée a thousande wayes how, if thou wilt be a carder or a dicer, thou shalt finde them that will cog and playe with thée, if thou wilt sweare and beare false witnesse, thou shalt finde ther thy like: to be short, if thou wilt giue thy selfe to all kinde of wickednesse and vices, thou shalt finde there the verie example giuers. Héere may you sée the life of a great number of my masters the Courtiers, which is no life, but a lingering death. Héere you may sée wherein their youth is imployed, which is not youth,

Wicked & vicious courtiers.

youth,but a transitory death: when that they come to age ; knowest thou what they bring from thence ? Their graye heades, their feete full of goutes ; their mouth toothlesse,theyr back ful of paine, their hearts full of sorrowes & thoughts, and their soule filled with sinne to be short, in the Court there is very little to write, but much to murmure at,of the which things,if thou desire a more ample knowledge,read the worke that Don Anthony Gueuara Bishop of Mondouet, and Aeneas Siluius, otherwise called,Pope Pius,which haue composed two most excellent and particular treatises of this matter, wherein they haue painted my maisters the courtiers so in their colors, that they haue cut off ỳ hope of adding, to those ỳ will discouer any thing after them. Let vs leaue speaking of ỳ Courtiers with their life so vnquiet and miserable, and let vs contemplate a lyttle the estate of Kings,Princes, Monarchs, and Emperours,for whome onely it seemeth that felicitie is created : for if wee consider all that maye render the life of man in tranquilitie,happie and content,

Anthony de Gueuara

Aeneas Siluius.

The miserye of kings princes and monarchs

we shall finde that Fortune among all other mortall creatures, hath prouided for them prodigally. What maketh man more wonderfull in this worlde, but goods, riches, honour, dignities, Empyre, license to doe good or euill without correction, power to exercise liberalitie, all kinde of voluptuousnesse as well of the bodie as of the minde. All that maye bee wished for, to the contentation of man, be it in prouision of eating and drinking, varietie in meates, in magnificence of seruice, in vestures, that which maye tickle the memorie and flatter the concupiscense of the flesh, is prepared for them, euen from their cradle, for to conduct the estate of their lyfe in more hap and felicitie. The discourse of which if we will consider outwardly, there is not one but will confesse that they alone triumph ouer that, that others languish in. But if that we will beholde a lyttle, things more nærer, and examine & weigh them in a true ballance, we shal finde that the selfe same things, that we thinke degrées for to attaine to felicitie, and to cause them to be happie, are the very instruments

Princes seeme to be voyde of miserie

ments of vice, that cause them to haue more greater sorrowes, & that doth render them most vnfortunate: but wherfore serueth their costly ornaments and honourable seruices, or delicate meates, when that they are in continuall feare to be poysoned, seduced and beguyled by their seruitours? Haue not we had the experience thereof in our time? Doeth not Platina write of a certain Pope that was poysoned by the sledge, with a paper that his seruaunt did present him? Others with the smoke of torches, and flames. But this thing is most to bee meruailed at, yea, and most horrible to heare, that mans mallice hath growen so great, that there hath bene some that haue mingled poyson in the wafer or singing cake, as a Siennois vpon a time did, and caused to dye Henry the seauenth Emperor, as I haue read in Fulschius, in his first composition of medicinable things. We may read in histories, that certaine Emperors durst not lye downe to rest in the night before that they had caused their beds to be visited & lien on, & all the corners of their chambers to bee

Princes seeme to be an example of miseries

Platina

A cruel & an abhominable act.

The death of the emperour Henry the seuenth.

searched, for feare that they had to bee murthered or strangled in their sleepe; others would neuer permit Barbers nor Chirurgions to touch their face, for feare that in trimming of their head or beard, they would take from them their lyfe. And yet at this present daye they are in such feare, that they dare not put theyr meate into their mouthes, before ỹ their taster haue tasted thereof. Were it not better (sayd Iulius Cæsar) to dye once, than to lyue allwayes in such feare and dread? But what felicitie can a king or a Prince haue, that hath vnder his gouernment so many thousandes of men? He must watch for all, heare ỹ cõplaints & cries of euery one, procure euery mans sauegard, prouoke some by liberall gifts to doe well, the others by terror & feare: he must be no lesse circumspect to norish peace among his people, then to defende his Realme against the inuasion of the straunger: without putting in count many other calamities that are vnder the scepter. They commaund all, and manye times one or two doeth gouerne them. Poge the Florentine hath made a par-

A notable saieng of Iulius Cæsar

The true office of a Prince

particular discorse of ꝑ vnhappy estates of Princes, he meaneth of the wicked, where he saith that for the most parte, thre kindes of people, are to them most agreeable and familiar: flatterers kepe the first ranke, which are the chiefe enimies of veritie, & that empoyson theyr soules with a poyson so pestiferous and daungerous, that it is contagious to all the worlde: their follye and temeritie, they call it prudencie, their crueltie is iustice, their lecherie, dissolute life and fornications, are pleasures and pastimes: if they be couetous, they cal it good husbandrie, if they be prodigall, they call it liberall, in such sorte that ther is no vice in a Prince, but that they cloake it, and hide it vnder the proteritie of some vertue. The seconde sorte are these, Inuentours of newe Subsedyes: they rest no night, but that in the Morning they bring some inuention or newe practise to the Prince, to drawe money from the poore people: they cause newe statutes to be erected: they breake, forme, reforme, diminishe and adde: they demaund confiscations and proscriptions,

The misery of vvicked Princes and tyrants

Three plagues from the vvhich a Prince ought to bevvare of

in such sorte that all their studie is to make themselues rich on the calamities and miseries of the poore people. There is yet another sort, that vnder the shadow and cloke of honestie, counterfeiting good men, haue alwayes the eye on other mens liuings, and make the office of reformer of vices: they accuse and espye out other mens liues: they inuent wicked and false deuices, yea, and not content to get other mens goods, but also seeke their death, and by their meanes they cause manye a one to bee putte to death, whose life before God are innocent. For this cause it is that the Elders (as Herodianus writeth) if their Kings or Princes had behaued themselues wickedlye in the administration of the publike affaires, they condempned them for Diuells after their death, and assembled in the Temples with the Priestes, praieng openly to the Gods, not to receiue them, but recommended them to the infernall powers, to the ende that they might be grieuously tormented.

Herodian

The elders made most dredful praiers for vvicked Princes.

The which hath not bene onely obserued of the Elders before vs, but also of certaine

certaine in our time ỹ hath vsed the like Emprecations, as witnesseth Anthonius Guevara, in a certeine Epistle wherin he saith, that to the Viceroy of Sicilia, for vengeance of the tyrannies that hée had exercised against his subiects, after his death, they made this Epitaph on his tombe that followeth.

Qui propter nos homines, & propter nostram salutem descendit ad inferos.

Beholde you, héere you may sée the miseries that compasse the scepters and states of Princes. Héere are the thornes that they receiue in recompence of their brightnesse and royall dignitye, which ought to bée like a Lampe, that giueth light to all the world. But when that it is darkened with any vice, it is more reprochfull in them than in anye other priuate person. For they alone sin not (as Plato writeth) by the fault that they commit, but by the euill example that they giue: if it be therefore a hard matter to be good (as Hesiodus writeth) yet with more greater difficultie canne kings & Princes bée: for the abundance of honours and pleasures the which they

kings are corrupted & ouercõe vvith pleasures

Saule the first king of Israel

sée that they enioye, serueth them as a baite to enduce them to euill, and they are the very matches to giue fire to vice. What was Saule before that hée was made king? His goodnesse is shewed in holy Scripture, whõ God onely did elect, but neuertheleſſe hée made a sodeine Eclipse or chaunging. Howe wonderfull was the beginning of the reigne of king Salomon, ỹ which being ouercome with royall pleasures, gaue himselfe incontinently a pray to women? Of.xvii.kings of Iuda, there is found but fiue or sixe that haue continued in their vertue and bountie. As touching the kings of Israel, if thou wilt consider their liues from Ieroboam the sonne of Naboth, euẽ to the last, which were in nũber.xix. they haue all in generall, ill gouerned the affaires of the kingdome. If thou do consider the estate of the Assyrians, Persians, Grecians, and Aegyptians, thou shalt finde more wicked than good. Let vs consider what the Kings & Romane Emperours were, which haue ben estéemed the most flourishing common wealth in ỹ world, thou shalt finde them so ouercõmed with vi-

More vvicked Princes then good

vices and all kinde of crueltyes, that I do almost abhorre to read in Histories their liuings so corrupt & defiled. What was the estate of their common wealth, before that Silla & Marius did murmure against it, before that Catalina & Catulla did perturbe it, before that Iulius Cæsar & Pompeius did slaunder it, before that Augustus and Marcus Antonius did destroie it, before that Tiberius and Caligula did defame it, before that Domitian and Nero did deprave it? For although that they had made it rich with manye kingdomes and Lordships, notwithstanding the vices that they brought with them, are more greater than the kingdomes that they haue gained, for the goods and richies are lost, but the vices remaine vnto this daye. But what memory remaineth now of Romulus that founded it, of Numa Pompilius that erected the Capitoll so high, of Ancus Martius that compassed it with walles, of Brutius that deliuered it from tyrants, of Camillus that draue out the French men. Did not they shew by their doings what felicitie is in the principall, the which

Apian the Alexandrian of the ciuil vvars

Saluſt

Marcus Aurelius

The vaine hope of many kings is the cause of theyr decay.

which is more subiect to the assaults of fortune, than any other earthly thinges: for many times the thread of lyfe breaketh when that they think least of death, and then the infamie of those that are wicked, is written in histories for a perpetual memorie therof. The which thing Kings, Princes, Emperours, and others, constituted in dignityes, ought more to feare a thousand folde then the tongue that speaketh euill, the which canne but shame the liuing: but bookes slaunder and defame the dead. All the which thinges beeing liuely considered by Diocleſian, and many other Emperours, they forsoke their Scepters and Empires, and withdrew them into the fieldes, louing much better to remaine the rest of their life in some champaine place, and to bee content with a little, then to enioy with full sayle the croked honours of the world.

The misery of Popes.

Let vs leaue speaking of Kings, and come we to the Ecclesiasticall sort, begin wee with the heads, which are Popes, and Pontificalls, are not they happye and fortunate in this world: Their dignitie

nitie is the moſt greateſt, and ſupreame of all other. It is obteined without paine and labour, without warre or effuſion of bloud, it is kept without peril, they commaund all: Emperours & kings do them reuerence and honour, they are rich, and of great power, and all giuen to honours and dignities, although thoſe that they repreſent, were the true example giuers of pouertie. But if thou do well conſider the ende of the Tragedye, thou wilt bee ſo farre from accounting them happie, or bearing them hatred, that thou wilt rather complaine and bewaile their eſtate, for if they will gouerne Saint Peters ſhip aright, according to Gods commandements, they muſt be as one that deſpiſeth his owne proper health for the preſeruation of his neighbour, they alone ſhuld wake, when that other ſléepe, they ſhuld watch for all the world, they ſhould haue no reſt, but all the minuts of their life ſhould be beſtowed for the health of the publike weale, for feare that Sathan ſeduct not their flocke. For if it be ſo, as S. John Chriſoſtome writeth vpon the Epiſtle to the Hebrewes, that he that is

Poggio Florentine in his books of the infelicity of Princes.

the

the rectour or gouernour of one onely Church or congregation, may with great difficultie be saued, so great is his charge. In what perill then are the Popes, that saye they are gardes, tutours, protectours & heads of all christian Churches. The which things ỹ Pope Adrian, a man lerned & of a good life, hauing many times wayed & cõsidered, was accustomed to say with teares to his most priuiest friends, ỹ among all the estates of the world, ther was none ỹ seemed to him more miserable, & more perillous of condition, than ỹ estate of Popes and Pontificalis. For although the throne and seate wherein hee did sitte, was richly decked with diuerse pomps, yet was it filled with many sharpe thornes, and ỹ precious Cloeke or Coape with the which they were couered, all was sowed with sharp pointed needles, also so heauye to beare, that the shoulders of the most stoutest was therewith pained: and as for the Miter that couered their heades, it was a verye flame that burneth euen vnto the inner parts of the soule: and if we will consider the notable philosophie of Pope

A notable sentẽce of Pope Adrian on the misery of Popes.

A-

Adrian, on the Popish ornaments, wee shall finde it not vnprofitable: for although many haue aspired to that dignitie, yet if wee read Platina, and others that haue written their liues, you shall finde them so wicked, that ye will saye that there are manye Woules among these Pastors. In consideration whereof S. Barnard lamenteth the condition of Pope Eugenius, when that Rome was lesse corrupted & depraued thē it is at this day: but what iust occasion shuld he haue to complaine, if he had seene the disorder & confusiō that hath raigned since his time. Well, let vs leaue there the heads, and come to the members, and see the matter more further of, for that they are sick with the same disease that others are. Let vs consider a little what were ỹ heathen Priests & the Gentiles, and conferre them with ours, to the ende that these that are illuminated with the Euangelicall light, that haue bene instructed at a better Schoole, bluth for shame, and learne of them to reforme their lyfe. It is of a truth, that the Priests of the Heathen and Gentiles, were chosen amonge

Platina of the life of Popes

S. Barnard

The misery of the Eccl'esiasticall estate.

Cliaho-reus

the

The estate of the hethē Priests

the others, of a more singular doctrine, and manners lesse depraued, as the Priests of Aegypt, which beeing nourished of the publike, had no other science nor occupation, after that they had finished their ceremonies, but to Philosophy and contemplate diligently the secrets & miracles of nature. And of such honest occupations came so greate profit, that they were (as Aristotle writeth) inuenters of Mathematikes, and their liues were so well ruled, and their discipline had in so great admiration that Licurgus Pythagoras, Plato, Democrites, and the most part of ỹ renowmed Philosophers of Greece did forsake their Countries & Prouinces, to become Disciples to the Priests of Aegypt. The Babylonians haue vsed the lyke in the chosing of their priests, which they called Chaldets, who as writeth Diodorus the Sicilian, after that they had sayd their praiers and diuine seruice, ceased not al the rest of their lyfe to Philosophie and contemplate the secrets of the firmament, in such sort that we are debters to thē for many secrets of Astrology, the which by their labour

S. Hierom

and

and diligence haue bene discouered. The Persians in like case to their Priestes, that haue bene called Mages, which is as much to say, as sage & wise, who as well for their excellencie of their doctrine, as their solitarie life, they haue so reuerenced, that in their most vrgent affayres they made their refuge to thē as to their Gods. The Indians in like manner to their Priestes, whome they call Gymnosophists, being so prompt in doctrine, & so well ruled in good manners, that they alone aboue other men by their eloquence cōfuted the great tirant Alexander, which was minded to spoile & waste their countrie, but he was so well appeased, after ỳ he had heard them (as Plutarchus writeth, that he did not onely leaue them without harme, but hauing theyr prudencie in admiration, left them in their liberties & frēdomes, & honoured them with an infinite number of treasures and magnificall presents. Also the auncient Gaules or Frenchmen, the which at that time had no knowledge of the Gospell, had (as writeth Cæsar in his Commentaries) theyr Priestes, whome

A comparison of heathen Priests with ours

Cōmentaries of Cæsar, li. 6

they called Druids, who were so straight of liuing, and of so greate doctrine, in so great admiration that they wondered at them as if they had bëene Gods: who after that they had bestowed a certeyne time in their ceremonyes & sacrifices, instructed youth, disputed of the immortalitie of the soule, of the mouings of the firmament, of the greatnes of the world, and of the nature of things, & so lead the estate of their lyfe in vertuous occupations & workes, not letting one minute of the time to slip, without bearing some profit to the common weale. Hëere is the state, hëere is the lyfe, hëere is the manners & occupations of Priests that had no knowledge of God, without law, without fayth, without hope of a second lyfe, & without feare of Gods punishments. Let vs conferre the doctrine of the most part of our Priests, their lyfe, manners, and conuersation, & wë shall finde that these one day shall rise against them, euen at the daye of iudgement, & shall bë the accusers of their wicked lyfe: it is vnto the wicked to whome I speake, it is vnto the vices, & not vnto the

the persons. I knowe well that there are a great number of good & learned Pastours in manye Christian Regions & Prouinces, which are vigilant & carefull for the flocke to whome they preach most worthely the word of God. I know also that there are many excellent Doctours in this Vniuersitie, and in other places, by whose good erudition & doctrine, all Europe is at this daye illuminated. But to the contrarye, how many Priests are there in the world, that are drowned in such ignorance, that with great paine they can read their Portis, but must mūble it betweene their teeth, for feare that their faults be discouered, so dull are they without knowledge and vnderstanding of the dignitie, power & strength of the Sacraments which they minister. There are many pastours at this day, that haue better skill in courtly fashions, or else in some other vanity, than in dissoluing the doubtes of Predestination, of liberall arbitrement, and others that are found in the holy Scripture. They are those against whō crieth the Prophet Ezechiel, ý they serue for no thing

The ignorance of Priests in these daies

Ezech. 34.

Micheas. 3
Isa. ca. 56.

thing but to fæde themselues, and in stéed of fæding their flock, they take the flæce, drawe the milke, kil the fattest, eat ỳ flesh, breake the bones, they are dombe Dogs, blinde and a slæpe, that knowe nothing, dare not barke, but are very curious to haue Horsekæpers for their Palfrayes, Faucouners for theyr Hawkes, Cokes for their paunches, and they feare not to ordeine and appoint pastoures for the powre flocke of Iesus Christ, the which will one daye cause them to render account for the powre shæpe that are perished by their default, the which will bée required at their handes: to bée short, they are the very bloudsuckers that serue for nothing else, but to drawe the bloud and substaunce from powre shæpe, and bestowe the goods of the Church in delicious pompes and excesse, in stéede of mainteining the powre, and interteining youth in liberall Arts, and other diuine and humane disciplines. But our God which is iust in his iudgementes, will cause them one daye to giue account of his goods so ill bestowed. For this is of a suretie, that there are Pastoures that haue

haue this twentie yeares receiued the fruits of their benefices, and haue not three times visited their flocke, but they commit them to poore ignorant Chaplens, and many times to those that will serue best cheape, who as they serue God by credit, and by an atturneye, if that the Lord GOD haue not pitie of them, they shalbe damned in their owne persons. The which being considered by the good Doctor S. Barnard, toward the end of the. 33. sermon of Canticles, is very sore offended with them, complaining of their pomps & superfluities, whereas he painteth them out in their liuely colours, with a diuine pencil, as followeth: there is (saith he) a spot & plague corrupted that raigneth in the whole body of ỹ Church, the Ministers of Jesus Christ serue Antichrist, they stand & go in great honour and pomp with the Lords benefits, and giue no honour to the Lorde, and it is the ornament of a harlot, whome thou seest daylye procéede from thence, so is also the gold that they carry on their saddles, bridles, and spurs: the ornament of their fœte is more superbious

Idlenes & couetousnes is the cause of all the euils that raigne in the church

S. Barnard sermō. 33 of cāticles

bious and full of pompe than the temple of God: their spurs are better guilded than their altars: from thence procéede their sumptuous table so well garnished with delicate meats, their goodly guilded cuppes & goblets, from thence procéede their grédines & dronkennes, frō thence their Musicall harmony of their Harpes, Lutes, Virginalles, Regalles, and such like, the pleasaunt wine that the pressors poure out, & the moneye that they haue in their purses, commeth from thence, (then he concludeth) & for to enioye this their pleasures in full measure, they ordeine Prelates of Churches, Deacons, Archdeacons, Bishops, Archbishoppes: moreouer beeing kindled with an heauenly zeale in the Sermon that he made at the Sinode of Pastoures, hée doth not dally with them, but crieth out with open voice, sayeng: it is not the way to decke the spouse of Iesus Christ, but to spoile her: it is not to kéepe her, but to lose her: it is not to defend her, but to let her be a pray: it is not to institute, but to prostitute: it is not to instruct, but to prophane her: it is not féeding of the flock of Christ, but

S. Barnardes words against the Ecclesiasticals at the coūcell of Reymes

but spoiling & deuouring of them. These are the demonstrations and exhortations that this holy man made to the prelates and other members of the Church, when that it was lesse corrupted than it is at this present. But what would S. Peter and Saint John say, that had not one penny to giue to the poore lame man that sate begging at the Temple gate; if they did now see these Pontificall Courtiers, who vaunt to be their successours (but not followers) treding on silke, with theyr perfumes, embaulmentes, mounted lyke Saint George, lodged in the superbious and magnificall Pallaices of Kings: but the others were many times lodged in Charters and prisons of tyrants: but the Lord God will one daye come with a whippe, & whip these merchaunts, and choppers of Benefices out of his temple.

The miserie of those that administer iustice

If we will curiously seeke out what is done in the ciuill lyfe, and ministring of the publike affaires, to howe manye miseries it is subiect, although that it be at this daye a degree so noble and necessarie for our humanitie: wee shall finde

that it hath his part in the cake as well as others, and if that there bee anye delectation or pleasure, for the honour that hangeth thereon, it is transitorye and vnconstant, and commeth to them as an inflamation that commeth to the humane body, knowing that it is necessarie that all their actions passe before the eies of the common people, the which although they cannot perfectly render the reason of thinges, yet notwithstanding, they haue a certeine smell and sauour of good and euill, wherefore those that are Iudges are subiect, as in a playe to bee hissed at, and chased awaye with shame & confusion. For the haire braine people whome Plato calleth a monster with many heads, are mutable, vncerteine, fraudulent, redy to wrath, ready to praise or dispraise, without prouidence or discretion, variable in theyr talke, vnlearned, obstinate. And therfore it behoueth that the lyfe of a Iudge bee conformable in their name, for as hee iudgeth openly, so shall he be iudged of them seuerally, not onely in matters of weight and importance, but in those of small consequencie.

For

For alwayes the people will finde some what to reforme, as Plutarchus writeth in his pollicies. The Athenians murmured at their Simonidus, for that hée spake too lowd: the Thebans accused Paniculus, for that he wold spit oftentimes: the Lacedemonians noted their Lygurges, for that he went alwayes holding down of his head: the Romanes found a great vice in Scipion, for that in sléeping he snorted too loud: the Uticences defamed the good Cato, in his eating: they found Pompeius vnciuile, for that he would scratch with one finger onely: the Carthaginiens blamed Hannibal, for that he was alwayes vntrussed, & went open with his stomacke: others murmured at Iulius Cæsar, for that hée did weare his girdell out of order. And yet this is but little in comparison of other good men, that this people or common sort haue persecuted, banished, and in the ende put to death, in satisfaction of theyr good seruices, that they had done in the common wealth. If that great Oratour Demosthenes were aliue, he coulde saye somewhat, who after that he had bene

Plutarch in his policies.

The mighty sort & such as minister iustice to the people, haue sundry reproches

so iust and faithfull a protectour of his Common wealth of Athens, was in the ende vniustly banished, as though he had committed some notable crime. In lyke manner Socrates was also poysoned. Hannibal was so ill treated of his, that he was constrained to wander miserably in the world. The Romans did the lyke to Camillus: the Grecks to Ligurges & to Solon: the one of them was stoned, and the other hauing an eye pulled out, was banished lyke a murtherer. Moyses and many other holy men haue so manye times tasted the furie of the people, that if they were this day liuing they would poure out meruaylous complaints against them. And as wee haue shewed and set forth the defaults & miseries that procede of the peoples parte, so must we in like case put into the balance, the errours and corruptions that are found in wicked Iudges, of the which sorte, some (to bee short) are corrupted by feare, for the feare that they haue to displease a Prince or a great Lord they violate iustice, and are as Pilate that condemned Christ to death, for feare that he had

Against Iudges that are corrupted

had to displease the Emperour Tiberius Cæsar: other Magistrates are corrupted by loue, as was Herode the Tetrach, who for to please by folish loue, the Damsell that daunced, condemned to death S. Iohn Bapt ist, although that he knewe he was iust and innocent.

Some are many times corrupted by hatred, as was the chiefe Priest, who of mallice condemned Saint Paule to bee smitten and stoned, though he deserued it not. Sometimes the Magistrates are corrupted by golde and siluer, and other giftes and presents, as were the Children of the Prophet and great Priest Samuel: and this disease is so contagious, that at this day it is commõ among many. They all loue (saith the Prophet) rewards, they all seeke for giftes, they do not right to the Orphane, and the Widowes complaynt commeth not before them. And in another place, Woe be to you that are corrupted by money, and by prayers, by hatred or loue, and which iudge the good to be euill, and the euill to be good, making of light darknesse, and of darknesse light: woe be to you that haue

Acts. 13

1. Sam. 8

Esa. cap. 1

The lyke in the 5. chapter

haue not respect to the merits of things, but to the merites of men, that regards not equitie, but gifts that are giuen, that regarde not iustice, but money: which regard not that which reason ordeyneth, but onely the affection, whereto your desires doe guide you: you are dilygent in rich mens causes, but you deferre the cause of the poore: you are to them cruel and rigorous, but to the rich, louing and tractable. Then Wisedome following the lyke matter, against the Iudges, saith: The poore cryeth & no man giueth eare, not one will aske what he is: the rich man speaketh, and all the world pleadeth his cause, and lifteth vp his wordes with admiration euen to the skie, yet this is not enough, for when that they are in the degrée of honor, they haue another worm that gnaweth them, they do with their Mat. 20 children as the mother of Zebede sayd, Lord graunt that my children maye sit, the one on thy right hand, the other on thy left hand in thy kingdome, after thē, they aduaunce their children in their dignities, bæing sometimes ignorant & fo- Ieremy lish. Then the Prophet Ieremie saith,

they

they are magnified and become riche, they are become fatte, they haue left the Orphelin, and haue not done iustice for the poore, shall not I therefore punishe such things (sayeth the Lorde God) and my soule take vengeaunce on such manner of people? Heare also the sentence that Saint James pronounceth against them at the day of iudgement: You haue condemned and killed the iust, you haue liued in wantonnesse in this worlde, taken your ease, you haue satisfied your hearts: now therefore (saith the Lord of hoastes) weepe and howle in your wretchednesse that shall come vpon you, your garments are Moth eaten, your gold and your siluer is cankred, and the rust therof shalbe a witnesse against you, & it shal eate your flesh as it were fire, for the cõplaint of the widowes is ascended vp to my throne. These are the complaints that the Prophets and the Apostles made against worldly Iudges, héere are ỹ censures that our good God hath thundered against them. Iame. 5. a.

There resteth now no other thing, but onely to know what is done in ma-

tri-

trimony, seeing that we haue sought out in generall ỹ miseires of all the principal estates of the world. It is most certaine, if we will imagine and ponder in our mindes the order of a mariage, excellent, and well accomplished in all his parts, as Plato did his Common weale, Cicero his Orator, and S. Augustin in his Citie of God. There is nothing in the world, which may compare in ioye and the fulfilling of pleasure to marriage. For bee sure that fortune as well prosperous as aduerse is common to both, the bed common, and children common, & that more is, there is so great communalitie of body and vnction of spirites, that they seeme two transformed into one. And if ỹ pleasures seeme to vs great, to conferre our secret affaires to our friends & neighbors, how much is the delectation greater that we receiue, to discouer our thoughts to hir, that is ioyned to vs by such a knot of charitie, that we put our trust in hir, as in our selues, making hir wholly Treasurer or faithfull keeper of many inward secrets & cogitations of our minde. But what maye be more greater witnesse of fer-

A praise of Marriage to shewv the miseries that followe.

uent loue, and vndesoluable amitie, than to forsake Father, Mother, Sisters and Brothers, and generally all the consanguinitie till they become enimie of thẽselues, for to follow a husband, that doth honor and reuerence hir, and hauing all other things in disdaine, she onely cleaueth to him, if he be rich, she kéepeth his goods, if he be poore, she employeth all the Arte that Nature hath giuen hir, for to be a companion with him in his pouertie: if he be in prosperitie, his felicitie is redoubled in hir, she séeing hir selfe partaker of his benefites: if he be in aduersitie, he beareth but the one halfe of the griefe, and furthermore she comforteth him, assisteth and serueth him. If a man will remaine solitary in his house, his wife kéepeth him company, doth cherish and comforte him, and causeth him more easilye to digest the incommoditie of his solicitude: if hée will goe to the fieldes, shée conducteth him with eye, so farre as shée canne sée him, she desireth and honoureth him: béeing absent, she complaineth, & sigheth, & wisheth his companie: being come home, he is welcomed,

The loue of a wife toward hir husband.

re-

receiued, cherished & countenaunced with the best shewes and tokens of loue that nature hath shewed, in such sort, that for to speake the truth, it seemeth that a wife is a gifte from heauen graunted to man, as well for the contentation of youth, as for the rest and solace of age: nature can giue vs but one father and one mother, but matrimony representeth many in our children, the which do reuerence & honour vs, who are more deare than our own proper bowels: beeing young & little they play, prattle, laugh, & shew vs many apish toyes, they prepare vs an infinite nũber of plesures, it semeth that they are recreations & pastimes that natures hath giuen vs for to deceiue and passe awaye part of our miserable lyfe (if we be vered with age, a thing common to all) they solace the discommoditie of our age, close our eyes, bring vs to the earth from whence we came: they are our bones, our flesh and bloud, seeing them, we see our selues, in such sorte that the father seeing his children may be assured, that he seeth his lyuely youth renued in the face of his children, in whome almost wee

The dutie of childrē to their parents

are

are regenerate and borne againe, in such sort, that the age (being a heauie burthen) is not grieuous vnto vs, beholding the mirrors or similitudes of our selues, that eleuate the memorie of vs, and make vs almost immortall, in procreating and growing vp others after vs, as the twig, ioynt or slip being taken from a tree or flower, of the which groweth many others: the which I haue treated more at large in a booke that I brought to light the last yeare, of the dignitie of Mariage, in the which I thinke I did omit nothing of that, that pertaineth to the whole ornament and decking of the conunction of Matrimonie: therefore, for feare to be accused of vnconstancie, or counted a turne coate, I will not nowe dispraise that which I haue so much exalted. But for that my subiect (that treateth of the miseryes of all estates in our daies) requireth that I giue no more pardon of this then I did of the others, I will in fewe words rehearse that, which I haue read in many Authors, & chiefly in the Booke called The polytike glasse, the which confesse with mée, that there

This is more amply to be seene in the historyof Celidonius in a treatise that the author made of the dignitie and excellencie of matrimonie.

is much honny, much swéete and pleasant comfets and pleasures in mariage. But if we doe well consider and weigh in a iust ballaunce, the great and vnsupportable doings, we shall find among these roses many thorns, and among these swéet showers of raine, we shal finde that ther falleth alwayes much hayle: be it true, the Athenians being a people much commended for their prudencie & wisedome, seing that the husbands and wiues could not agrée, because of an infinit number of dissentions and prouocations that chanced ordinarily betwéene them, were constrained to ordein in their cõmon weale certaine Magistrates, whom they called reconcilers of maried ones, the office of whom is to reduce, reconcile, & set agrément by all meanes. The Spartans in their Common weale, had in lyke case established certaine Magistrates named Armosins, who had the charge to correct the insolencie of women, to reproue their arrogancie and audacitie towardes their husbands. The Romanes woulde not ordeine Magistrates, perswading with themselues (peraduenture) that men wer not

Larves for to recõcile the mã & the vvife

not sufficient to bridle the vnbrideled raging temeritie of women, whē that they were out of order: but they had their refuge to the Gods. For they dedicated a Temple to the Goddesse Viripla, where in the ende they agréed of their domesticall quarrells. But who can (say they) patiently beare the charges of marriage, the insolencie and arrogancie of women, the yoke of a kinde so vnperfect? Who may accomplish their carnall appetite, as also their vnsatiable pompes? Doth not the olde Gréeke Prouerbe say, that women and ships, are neuer so well accomplished, but that alwaies they want repayring? If thou takest hir poore, she shal be despised, and thy selfe lesse estéemed: if thou takest hir rich, thou makest thy self a Bond slaue: for thinking to marry a companion equall to thée, thou marriest an vnsupportable mistresse: if thou takest hir fowle, thou canst not loue hir: if thou takest hir fayre, it is an Image at thy gate for to bring thée companye. Beautye is a Tower that is assayled of all the worlde, and therefore that is verye harde to kéepe that

Miseries & thornes in marriage.

Beautie maketh a vvoman suspected, deformitie hated, and riches proud

euery one seeketh to haue the keye, behold the hazard wherein thou art (sayth William de la Perriere) that thy rounde head become not forked, which were a fearfull Metamorphosis, if it were visible and apparant: this then is the conclusion: Riches causeth a woman to bee proud, beautie maketh hir suspected, and deformitie or foulenesse causeth hir to be hated. Therefore Diponares hauing tasted the martirdomes of marriage, sayd: that there were but two good dayes in all the life of mariage, the one was the wedding day, and the other the daye that the woman dyeth, for that on ỹ day of mariage there is made good chéere, the Bride is fresh and new, and all nouelties are pleasaunt, and of all pleasures the beginning is most delectable. The other day that he saith is good is the day wherin the woman dieth, for that the beast béeing dead, dead is the poyson, and that by the death of the woman, the husband is out of bondage and thraldom. In confirmation whereof, there is recited a prettie history of a noble Romane, who the day after his mariage, after ỹ he had lien

the

the night following wᵗ his wife, was very pensiue & sorrowful, & being demanded of certain of his familiar frieds, what was ẏ occasiō of his pēsiuenes & sorrow, seeing that his wife, was so faire, rich, & come of a noble progeny: he shewing them his foote, stretcheth out his legge saieng, My frieds, my shoe is new, faire & wel made, but you know not where about it doeth hurt & grieue me. Also is alleaged ẏ saying of Philemon, that said that the woman was to the man a necessarie euill, seeing that there is nothing more harder to finde in this world, than a good woman, following the auncient Prouerbe, that saith that a good Woman, a good Mule, and a good Goate, are three vnhappye beastes. Also is recited the saieng of Plutarchus, the which demaūdeth, Is there any thing lighter then a womans tongue vnbrideled, more pricking then hir outragious words, more to be feared then hir boldnesse, more execrable then hir mallice, more dangerous then hir furie, or more dissembling then hir teares, not putting in account manie other things more hurtfull, that he re-

two good daies in mariage

Philemōs prouerbe.

citeth of the discommodities of their hus-
wiuery: for that many times men are
constrained to nourish other mens chil-
dren, or if by hap they are the husbands,
he is in hazard to be the father of wic-
ked children. The which many times are
the desolution and dishonour of their fa-
thers house, and a reproach and shame to
all their kinred. The which thing the
the saieng of Augustus the Emperour
Emperor Augustus fearing, wished that
his wife might neuer haue childe, and of-
tentimes he called his wife and his neece
two wormes, that did eate and destroye
him with extreme dolour. Marcus Au-
A notable sentence of Marcus Aurelius
relius, one of the worthiest Emperours
that euer bare Scepter, knowing what
was done in mariage, as he was daylye
called on by certaine of his Lords, that
he should marry his daughter, said vnto
them, Here me no more, for if all ỹ coun-
cel of the wise were founded in one for-
nace, they would not be sufficient for to
giue good councell in making of a mar-
riage, and will ye that I giue hir alone
and so lightly? It is now fiue yeares
since that Anthonius Pius elected me for
his sonne in lawe, and gaue me the Em-
pire

pire in mariage, and yet haue we bene both deceiued, he in taking me for his sonne in law, and I in taking his daughter to wife. He was called Pius, for that he was very pitifull euery where, saue with me, to whom he was cruell, for in a lyttle flesh, he hath giuen me manye bones, which is in summe the Aloes, and the bitter gal, that is mingled among the swéete pleasures of Matrimony, ỳ which for to speake the truth, we cannot so well cloake nor disguise by skill of wordes, but that at the last wée are constrained to confesse, that if wée counterpese the Eclipses and miseries, with the pleasures and pastimes, we shall finde that the one surpasseth not the other. Anthonius Pius.

The ende of the second booke.



Haue we now each Estate, making their trafficke, & spreading theyr nets & toyles in the shop & shew of this worlde, & let vs returne our way to humane miseries, & treate by lyttle & lyttle of the other scourges, wherewith nature doth torment this poore vessell of earth, for to make him stoope, & bring him to the knowledge of his God. It was not sufficient that ther shuld be a corruption in all estates, & in ỹ lump of man, which is but a filthy & foule carcasse, but that he must raise himself & areare battel against his God, in renting his coate, & deuiding his religion. S. Jerom & S Augustin do declare ỹ in their time the word of God was had in such reuerence, that it was published & spred in all ỹ corners of the earth, euen in ỹ wildernes, but now (vnthankfull wretches that we are) ỹ Lord hath so taken away the light & brightnes of his Gospell from vs for our sinnes, that it shineth but in a lyttle angle

The misery of man for the diuersitie of Religion.

and

and corner of Europe. And yet ỹ which ought to giue vs most feare, are the diuersity of opinions ỹ are among vs, & the errours wherein we are wrapped, for that which one sayth is white, an other saith is black, that which some call day, others call night, that which is light to one, is darknesse to an other, that which some finde sweete, others iudge it bitter, that which is Iesus Christs verity & heauen to one, is Antichrists dreames & hell to another. In the meane time what shuld the ignoraunt thinke, in what trouble, perplexitie & dispaire ought their poore consciences to be in, when they see that denyed of one, which the other approueth, seeing that this is certeine, that there is but one veritie among so much varietie of opinions. We may now wel say, that the sheepefolde is open by the negligence of Pastours, the Wolues are entered, and the sheepe are dispearsed & gone forth, some of them forsaken of their shepheards, & guided by others that care not for their losse. Those that are in the true flocke are continually in daunger to be seduced & drawne out of the right

Our sins are the causes of heresies

Iere. 12. Ezech. 34

path. If it were possible to beholde with our corporall eies, the daunger wherein all Christendome hath ben, or if it were possible to count or number the poore soules, that by the dissentions of diuers opinions perish dailye, there is none but would quake for feare. But is there anie kinde of wrath, or vengeaunte or scourge of God, that we haue not tasted in our age? I will not here stand to recken the warres and effusion of bloud that we haue tasted within this fortie or fiftye yeares. I haue written of this more at large in other places, also the memorye therof is so new, that the wounds bleede as yet vpon the poore people, dispearsed in other kingdomes, absent from theyr countries, houses & dwellings, with the poore mothers that beare the young childe in their armes, saued from the middest of the fire, from the bloudie glaiues, flieng the vnmercifulnesse of the enimy, finding no place of refuge for to solace their calamitie, can witnes ỳ same. But what hard & stonie heartes haue those ỳ see the streets & places couered with these straunge people? What countenaunce may those

The diuersitie of opinions is the cause of the perdition of men

Great miseries in our time.

In a tretise of peace & vvarre.

those then haue, that stir vp so many tragedies on the earth, when that they shal heare their cries & lamentations knowing that the day will come wherin they shall render account of all the innocent bloud that they haue shed, from the time of Abel that was first slaine, vntill ỹ last man, as the spirit of God doth teach vs in the holy Scripture? We haue ben afflicted with the warre which is one of the forerunners & scourges of Gods wrath. Haue not we had plagues in our time? Behold the afflictiõs how they succed by degrées. I haue read meruailous contagions that haue ben before our time, the which we wil confer with ours, to ỹ end that we may know, that when the wrath of God is powred against vs, then al liuing creatures do fele it. Many authors worthy of credit, write, ỹ those of Constantinople haue ben persecuted with a plague so horrible, that those that were sicke, thought themselues to be killed of other men, and being in this trouble and feare, they died in a rage and thought that they had ben killed. In the time of Heraclius there chaunced such a contagious

The miseries of mã by cõtagion, as wel in times past, as in our age

An horrible contagion in Constantinople.

ous plague or pestilẽce in Romanie, that in a short time there died manye thousands of men, & the violence of the sickneſſe was so grieuous, that many vnpatient in their paine, did cast themselues in Tyber, to staunch and quench the extreame heate that burned their bodyes within, like a Cathar. Thucydides a Greeke Author, writeth that in his time there was such corruption of the ayre in Greece, that there dyed an infinite number of people, without finding or inuenting remedy that might ceale their pain, and yet he addeth a thing more wonderfull, that those that were healed of this poison, had lost their memorie & knowledge, insomuch that one knew not the other, no not the father the sonne. Marcus Aurelius an Authour worthy of credit, assureth that in his time the mortalitie was so great in Italy, that the writers that wold haue written therof, had lesse paine to discouer and put in count the little number of those that remained aliue, than the infinite number of those that dyed. The souldiers of Aulus Auidius Cassius, that was Liuetenaunt to Mar-

Thucydides in his second booke of the vvars of the Peloponẽsis.

Marcus Aurelius

Cardan

Marcus Antonius the Emperour, being in Seleucia a towne of Babylonia, entred into the great temple of Apollo, wheras they found a coffer, the which they opened, thinking that there had bëene some great treasure, but the aire that procëeded out thereof, was so infectious, that it first infected all the Region of Babylonia, and then procëeded into Gretia, & from Grëece to Rome, whereas it moued so many pestilences, that it caused to perish almost the third parte of humane kinde. Let vs leaue the auncient histories, and treate of those that haue passed vnder our age, to the end that we (being Christians) may learne by the great miseries and afflictions that God hath sent vs, the great fragilitie and misery of our humane condition. For when that his wrath is kindled against our sinnes, hë maketh vs to fëele the darts of his rigorous iustice, there is no kinde of paine nor torment, but that therewith he afflicteth and persecuteth his creatures: what experience had we in the yere a thousand fiue hundreth twentie eight: When that the plague was so grieuous in ỹ French campe,

The aire corrupted that proceeded out of a coffer perished the third part of humane kind.

A plage in the french campe at Naples.

campe, whiles the siege was at Naples; whereas the violence of the paine was so prompt and sodaine, that they were sonner dead than they did thinke to dye. And this wicked and vnluckie disease, did not onelye afflict the vulgar sorte,

Some said they vvere poisoned.

which wer almost all consumed, but also the greate Lordes felt it, the Lorde of Lautreo, of Vaudemont, de la Vall, de Moleac, the Chastynery, grand Mont, & many other notable personages, the memory wherof cannot be renued without griefe. The lyke chaunced to English men in Bullen, whereas the plague was so greate, that there was not grounde inough in the Towne to burie the dead, so that the king of England coulde not finde men in Englande that would goe thether, till that they were forced of violence to goe, for the more ther went thether, the more they dyed, in such sorte, that the foure corners of the towne were putrified and corrupted with the smell and vapour that proceeded from the dead bodyes. The yeare before that the deceased king Frauncis of good memorye, espoused the Quéene Elinor, Almaine was

A plague in Bullen

assai-

assayled with a newe kinde of sickneſſe, with the which the partyes that were taken, dyed within xxiiii. houres with a sweate, and this sickneſſe hauing taken his originall in the Occean, spread in a moment all ouer Almaine, as an embra-cing that consumeth all, for before that a remedye was found, there dyed so many thousandes of men, that many Prouin-ces remayned desart and forsaken, be-cause of the putrefaction of the ayre, that consumed all that it touched, also there where the aire was so infected, the dwel-lers that remained were marked with a red crosse. Ioachim Scillerius writeth, ỹ when the peſtilence tormẽted so furious-ly (and by so long space of time) Eng-lande, the power of the venome was so greate, that the reasonable creatures did not onelye dye, but that the Birdes lefte their neastes, egges, and young ones, the beasts left their caues and dens, the ser-pents and moales appered aboue ground by heapes, and left theyr places, for feare of the venemous vapour that was vnder the earth, in such sorte, that they were found dead vnder the Trees, and in the fields,

A contagi on in Al maine.

A meruai-lous conta gion in England

fields, with Pulhes & Botches on their poore members. The yeare 1546. the last day of May, there did rise a plague that lasted nine moneths, so great and dread-
Contagiō in Aix. full at Aix a citie in Prouincia, where-as the people of all ages dyed in eating & drinking, in such sort, that the Church-yards were so full of dead bodyes, that there was found no more place to burye them, & the most part of the diseased fell into a phrensie the second day, & would cast themselues into wells, others fell out of their windowes into the strætes. Some other were vexed with a bloudie flixe by the nose, the which did runne day and night violently, & with the losse of their bloud they lost their liues, and it came to such extremitie and desolation,
A pitifull spectacle. that women with childe brought forth the fruit of their womb out of time, they and their fruit dieng, the which afterward were chaunged to a violet or bleuish coulour, as if the bloud had ben spred all ouer their bodyes. And to be short, the desolation was so great, that the Father kept no count of his childe, nor the husband of his wife, yea, with money in

their

their hands, oftentimes they died for default of a glasse of water, or if by fortune they had for to eate, ỳ sickness was so cruel & short, that they died oft times with meate in their mouths: & the furie of this contagion was so inflamed, & all the towne so infected, ỳ with their looke that they would cast vppon some, they would infect them, and their winde and breath was so venemous, ỳ ther would rise botches & sores on the parties that therewith were atteinted. It is a fearefull and pitifull thing in nature, that a Phisition left vs in writing, the which was ordeined of the chiefe of the Citie, to visit the sicke, that the euill was so cruell, that no remedy might be found, neither by purginges nor letting of bloud, nor by no cordiall medicines, so that they that were taken therewith, had no hope of health, but by the assault of death. And they were so acquainted therewith, that when they felte themselues taken, they themselues woulde take a sheete and sowe themselues in it, loking for no other thing than the violent departing that the soule hath, A merual lous act

for to depart from his body, his mortall habitacle: the which hée saith to haue séene in many, and specially in a woman whom he called by a windowe, for to ordeine her some remedye and ease of her paine, whome also hée perceiued by the said windowe how she lay down and sowed her selfe in her winding sheet, so that they that buried the infected, being entered into her house, shortly after found hir dead, & lien in the middest of her house, with her sheet halfe sowed. There resteth now nothing for to finish this matter, but to treate of famine, which is one of the scourges & ministers of Gods iustice, as he himselfe hath witnessed to vs by his Prophets & Apostles, sometimes threatning sinners to giue thée a heauen of brasse, and a earth of fire, that is to say, barren, that shall not bring forth fruite. And for this cause our Lord Jesus declaring to his Disciples, the plagues that should come, shewing before, that Nation shall rise against Nation, & kingdome against kingdome, he addeth euen after ỹ as though one did depẽd on another. And there shall be pestilence & hunger in certeine

The misery of man by famin.

Leui. 26

Math. 24

seine quarters of the earth. For war, pestilence & famine are the iii. darts that he is wont to shoot with the earth when that he is angry with his creatures. Let vs now see whether that we haue beene set free of this last dart, as well as with the others. I will not heere shew the cõmõ famines ỹ haue reigned diuers times in Asia, Europa, & Affrica, but I will only make mention of thẽ of most memory, as well prophanes, as of them in holy Scripture, to the end, that those that liue in this world as in a pallace of voluptuousnes, without hauing tasted the miseries & calamities to ỹ which we are subiect, when that it pleaseth the Lord God to powre downe vpon his creatures the arrows of his wrath and malediction, be prouoked to acknowledge the souereigne and mightie power of their creator, and the pitifull estate of humane kinde, subiect to so many miseries. We will therefore begin with those of the Romanes. After the great ruine of Italy, and that Totillius the chiefe enimye of humane kinde, had besieged Rome, they fell into such scarcitie of foode and sustenaunce,

The Romanes wer besieged by Totillius.

that hauing no ordinary foode left fit for mans body, they were faine to eate all kinde of filthy beasts & vermin, as horses, dogs, cats, rats, mise, & such like, yea, and in the ende they did eate one another, a thing most fearefull to heare of, that whē Gods iustice doth oppresse vs, we are brought to such necessitie, that we spare not our like, yea, the mothers their children. The like befell in the destruction of Hierusalem, as Eusebius sheweth in his Ecclesiasticall history. It is a strange thing to heare, but more abhominable & monstrous to beholde, that whē the great Scipio besieged the noble citie of Numantia, & that he had taken awaye all the meanes for them to gette victualles, they bēing pressed with the extreame rage of hunger, came forth euery day to chase after the Romanes, as the hunter doth the Deare, in such sort, that when they toke any one, they eate them without shame, and dranke their bloud with as good a stomacke, and so well disgested, as if they had had eyther Veale or Mutton, and being in this desperate rage, they toke none to mercy, for so

The mothers eate their children.

A famine almost vncredible.

so sone as he was taken, he was killed, flaied, cutte in peeces, and solde in the Butcherie, so that a Romane was more worth among them dead than aliue, or raunsomed. There is made mention in the fourth booke of the Kinges, the first Chapter, of a famine that chaunced in Samaria, in the time of Heliseus, which passeth this before in desolation and pitie, for the hunger was so great, that the head of an Asse was solde for foure score peeces of siluer, and the fourth part of a measure of Pigeons dounge, fiue peeces of siluer, and yet that which is furthest from our humanytie, after that all the victuals were consumed, the mothers did eate their owne children, in such sort that a poore wife of the Citie made her complaint to the king of Israel, (seeing him vpon the wall) for that her neighbor would not keepe & performe the couenaunt that was make betweene them, which was, that they shoulde eate her child, & when that was eaten, the other womans childe shoulde bee in like case slaine & eaten, the which I haue (said she to the king) done & accomplished, for we

A butcherie vvhere mās flesh vvas sold.

4. Reg. 6

A history most lamentable to be kept in memorie.

haue sodden and eaten my childe, and nowe she hath hidden hers, for that it should not susteine me. And when the king had heard that which the woman had said, his heart was vered and troubled with sorrow, & rent his garmentes and put on sackcloth, saieng: God doe so and so vnto me, and so forth in the text. Josephus, the seauenth booke and third Chapter of the warres of the Iewes, telleth a Historie almost conformable to this before rehearsed, but executed after a more straunger and detestable manner. He saith that there was a woman noble and rich, when that Hierusalem was besieged by Titus Vespasians son, the which had gathered together parte of her goods, that she had had in times past, and liued solitarily of that little that shee had, but the souldiers and men of warre did take all awaye from her, in such sort that when that shee had made readye a morsel of meat for her owne eating, they would take it away by force, so that shee had nothing remaining. So that afterward she her selfe was oppressed with very great hunger, so that she wished hir selfe

Iosephus the. 7 booke. 3. chapter, of the wars of the Ievves.

selfe out of the worlde, but her houre was not yet come. Wherefore that shée might slake her hunger and sustaine her lyfe, she armed her self against the lawes of nature, and toke vpon her an horrible crueltie, for when shée hard hir child cry, the which shée helde in her armes, shée sayd vnto him, what shal I doe my son, for the wrath of GOD hath enuironed this Citie, in euerye corner thereof famine raigneth: without the Citye, the swoorde killeth vp all, within we stande in feare of the seditious: our enimies preuaile without, in the Towne are fires, burnings & ruines of houses, famines, pestilence, spoyling and destroyeng, so that I cannot fede thée my sonne. Now therefore my sonne, if I shoulde dye for hunger, to whome shoulde I leaue thée, beeing yet a childe, if I shoulde saue thy lyfe, thou shouldest bée in perpetuall seruitude and bondage to the Romanes, come therefore my sonne and be meate to thy mother, a terrour and shame to the men of warre that haue left me nothing, and thy lot be in the garden of Eden, and Paradise. And after that shée hadde

A history of Iosephus

spoken these words, shée killed him, cut his body in péeces, and rosted some, and some shée sod, & when she had eaten part she layde vp the rest to kéepe: and after that shée had plaide this pitifull Tragedie, the Souldiers came againe, & they smelling the sent of the rosted childe, beganne to threaten her euen to dye, if that she brought not forth the meat. But shée being as it wer in a rage, séeking meanes to followe her sonnes steps, béeing nothing abashed, sayd vnto them, bée contented my friendes, I haue done you no wronge, beholde I haue kept you your partes: so ending her wordes, she brought forth the rest of her childe, and set it on the table, wherewith the souldiers being amased and confounded, felt themselues so smitten to the heart, that they remayned dumbe and ouercome, but she to the contrarie, with a furious loke and seuere countenance, sayd vnto them, what my friends be merry, it is my fruite, it is my childe, it is my déede, why doe you not eate thereof? I haue satisfied my selfe first therewith: bée you more captious therein than the mother that bare him:

The great heart of a woman.

thinke

thinke you scorne of my meate, of the which I haue eate before you, and will eate of againe? But they which coulde not suffer or abide to see so pitifull a spectacle, went their wayes, and left hir alone with the rest of hir childe, ỹ which was in summe, the rest that was lefte of all hir goods. Heere haue I recited ths saieng of Iosephus. But for that there are some that are nothing moued in reading histories, monuments, or the examples of auncient writers, vnles that they haue knowen the like in their age, or seene with their eyes, or as it were touched with their finger, therefore I will shewe heere how that God doth spare vs no more, then he hath done our Elders before vs, when that he is angry for our sinnes, as it shall be plainly shewed by this History that followeth, the which William Paradin hath written, a man learned and well seene in the knowledge of Histories or memoriall things done in our time, whereas hee saith, that the yeare a thousand, fiue hundreth, twentie eight, the world was giuen to so manye vices, and was so full of sinne and iniqui-

The misery of our age.

The merueilous cõtagion of our time.

quitie, that it was not humbled & amended, because of the furious assaults, and great effusion of bloud, of the former wars, but to the contrary, it was become worse and wholly depraued, by ỹ means whereof the bond of Gods wrathe was spreade out in this poore Realme of Fraunce, after such a sort, that it was thought that all was brought to an end. For there happened so great calamitie, pouertie and miserie, that there was neuer the lyke knowen by memoriall of time, of the lyke affliction, as well in humane bodyes, as in fruites, and reuenewes of the earth, for during the space of fiue whole yeares, which beganne the yeare. 1528. the time came into such a disorder, that the foure Seasons left theyr naturall course, and shewed themselues changed and altred among themselues: the Spring time being Haruest, and the Haruest the Spring time: the Sommer, in Winter, & the Winter in Summer: but aboue all ỹ Summer had such power, that it occupied the raigne and domination of the others, & specially against his nature contrary: so that in the dea-

A famine the yeare 1528

pest

peſt colde of Winter, that is to wit, December, Januarie and Februarie, in the which times they ought to reſt, did leaue the ground, and giue it ouer to froſtes, ſnowes and colde, it was ſo extreme hot, and the earth was ſo beaten and burned that it was a fearefull and prodigious ſight to ſée. For in fiue yeares there fell lyttle froſt that remained aboue one day or twaine, & yet not ſo ſharpe as to freéſe the water, ſo ý this vnaccuſtomed great heate, maintayned and nouriſhed ý vermine of the earth, as Toades, Snayles, Frogs, Graſhoppers, Caterpillers, and ſuch lyke, in ſuch quantitie that tho young and tender Corne was no ſoner come forth, and out of his blade, but that it was eaten and deuoured, which was the cauſe that the Corne that ought to multiplye, and haue manye Eares and ſtalks of one rote, brought forth, but one or two, and yet very barren, being full of Darnell and blaſtings, in ſuch ſort, that when it was gathered, the moſt parte came not aboue the quantitie of the ſowed ſéede, and many times leſſe. And this famine laſted fiue yeares without

A famine in France that continued fiue yeares.

cea-

ceasing, a thing so pitifull and miserable, that it is not possible for man to imagin the like without seeing, which was the cause that a quarter of Wheate was sold at Lyonnois, Forests, Auergny, Bauionlois, Burgundy, Sauoye, Dolphinie, and many other places, for the summe of viii. xvi. xviii. poundes Turnoys. And ỳ poore people were afflicted with such dearth & scarcitie so long a time, that a number of mischiefes and maledictions did followe. For the poore people ỳ liued wel inough of their farmes, rentes and reuenewes, were constrained to forsake all and aske their bread for Gods sake, and the number of poore beggars did so increase, that it was a pitifull sight to see thẽ in flocks hard to ouercome, and more daungerous to endure: for beside the great feare that men had to be robbed of them (the which extreame necessitie did constraine) there proceeded a great stinking and infectious smell out of their bodyes, for that they filled their bellyes with all kindes of hearbes, good, naught, healthfull and venemous, so that there was no hearbs left in Gardens that they might come by, not

The misery of men by famine

not so much as the stalkes and rootes of Colewoorts (of the which) they found not the one halfe to sustaine them. And whē that there was no more to bee had in Gardens, they had their refuge to wilde hearbes not vsed, so that the most parte of them, would seeth great Kettells with Mallowes and other hearbes, and so satisfied themselues as doe hogges. But it was a greater wōder to see bread made of chaffe, akornes, and of haye seede, the which the poore were forced to eate, by impatiencie and rage of hunger, and also remembring themselues, how that Hogs doe delyght to feede on Fearne rootes, they made bread thereof, deceiuing or beguiling the hogs of their fode and sustenaunce. The which is inough to make vs knowe howe much our Lorde Gods wrath was against the filth of our sin, seeing that he permitteth that men shuld be brought to such necessitie, as to eate with the Hogges, by the which meanes, followed a number of diseases, and the worlde fell into a great feare, seeing a great band or company of men and women, young and olde, go shaking or trembling

Bread of akorns & fearne rootes.

bling in the ſtreates, the others hauing the ſkinne ſwolne like drummes, others lyeng halfe dead on the ground drawing their laſt breath: and of ſuch kinde of people, were ſtables & barns filled, others were ſo languiſhing, that of great paine they coulde tell their neceſſitie, nor yet ſcant draw their breath, but quiuered & ſhaked with their legges, rather ſeeming lyke to fancies and dreames, then men. Beſides all this, the great compaſſion was to ſée a great company of poore mothers, bare, leane and diſfigured, compaſſed and charged with many young children, the which by great diſtreſſe of famine, cried out vnto their mothers for foode, the which beheld them ſo pitifully & dolefully, that it ſéemed to me ỹ greateſt pitie of all, hering the anguiſh and diſtreſſe of hart that they ſhewed, by ſhedding abundance of teares, and pittifull lookes. The ſaid Paradin writeth to haue ſéene at a place called Louhans, in Burgundie, a poore woman, ỹ which by great meanes and importunitie had found the means to get a péece of bread, the which was ſodeinly ſnatched out of hir hand by

A pitifull hiſtory in our time.

a

a litle childe of hirs, the which she geue sucke to and held in hir armes, the which was scant a yere old, the mother had neuer seene it eat bread before, for the which she maruelled greatly, beholding hir lytle childe, how it did chewe the same brown bread that was hard & drie, with so great an appetite, ỹ it was a straunge & maruelous thing to behold, for the mother woulde haue gathered together the crums that fell from his mouth, but the childe began to crie out, as though it had sustained some great wrong, for anger that he saw his mother gather together the crums, as though he had bene afraid not to haue had inough. O eternall & almightie God, what image? what spectacle might ther be found any hart so void of humanitie, that might not be moued therby with cõpassion & pitie? The said Author reherseth yet, that in another village (not far distant from the before said) were found two women, the which not finding wherewithall to sustain or slake their hunger, did eate and fill thẽselues, with a venemous hearbe named Scyla, being like Onions or wilde Porret, and

Scyla a venemous hearbe

and not knowing the vertue nor propertie of the said hearbe, poysoned themselues, in such sort and manner, that their feete and hands became greene like Lyzardes skinnes, and the poyson came forth vnder their nailes of their fingers, so that there was no remedie but that they died sone after: thus were all creatures stirred vp and prouoked to execute Gods wrath & indignation. Finally, this miserie & calamitie beeing of a long and intollerable time, the good husbandmen of the countries hauing lands, heritages and possessions, were constrained to haue their refuge to rich Merchaunts, whereof some had hoorded vp whole store houses & barns full of corne for to buye first of them, whilest that their mony lasted, & then afterwards was lands & heritages layd to gage, & solde wholly & at a small price, of the which such was worth a hundreth pounds, for the which they had not ten, so great was the mischiefe, & ill lucke of this cursed auarice & vsurye, & yet it was not inough that men wer afflicted & scorged with the vehement ire & scourge of Gods wrath, by coniuration of all the ele-

The misery of pore countrey men.

elements, & almost of all the creatures, but that men also (their like) did afflict and persecute them. For these couetous rich men, seeing the time to succéde, as they did wish and desire, for to fill their chests and coffers, did not faile to their occasion, they had Factors for their purpose, for to put to sale the poore mens goods at their price, & at the word of those that had corne, for the buying whereof the good people would leaue nothing vnsolde euen to lay to gage their clothing, for to haue foode, and that which was worse, the most part saw not that measured that they bought, and notwithstanding they were constrained to take it, such as pleased the seller, and to buye (as the Prouerbe goeth) a pig in a poke. And I must héere tell, that there hath bene such a Vsurer that hath had a péece of ground for lesse then the Writings haue cost at a Notaries hands. Those that haue made such rapins, know wel ỹ I speak truth. And after all these mischiefes, you shuld see nothing but good people driuen out of their houses and goods, they, their wiues and children, and then they dyed in Hos-

The impietie of mē and their fraudes.

pitalls, of the which, these false sellers are the murtherers, as if they had cut theyr throtes. But they shall render and giue accoũt before him, vnto whõ nothing is hidden. We haue here made a long declaration of iii. scourges, with the which our God is wonted to waken his creatures, when that he seeleth them obstinate and wallowing in their sinnes, but this before is lyttle, to the regarde of other cruell diseases, with the which our lyfe is threatned and besieged all our dayes.

The diuersitie of diseases, wherewith man is afflicted

Plinie & many other Phisitians, Grækes and Arabians, haue written, that since two thousand yeare, they haue discouered more then three hundreth kindes of sicknesses, to the which the humane bodyes are subiect, without reckoning those that dayly increase. Among the which they make mention of some so cruel, that I cannot referre them without shame. I will leaue here to speake of the vulgar and common sort of diseases, whereas it behoueth sometimes to burne the members with hot burning cathars, saw asunder bones, take out the panne in the head, pull bowells out of their bodyes,

as

as though there shuld be made some Innentarie and Anatomie. Others that haue bene made to keepe diettes so straight, because of the furie and impatiencie of their disease (as Cornelius Celsus sheweth) that they haue bene constrained to drinke theyr owne vryne to quench and allaye theyr thirst, eate their playsters for to appease and moderate theyr most grædie and vnmeasurable hunger. Others beeing perswaded that they haue swallowed and deuoured downe serpents, to the which there was no meanes of helpe, vntill that ther hath bene liue Serpents put into the Bason wherein they vomited, making them beleeue that they were come out of theyr bodyes, as Alexander Trelianus sheweth of the damsell that he healed by this meanes, the which thought that she had swallowed downe a serpent in hir sleep. Others, of the which their sickneſſe is so horrible and straunge, that they thought they were transformed into brute beasts, as he whome Galen maketh mention of, that thought verely that he had bene transformed into a Cocke, and that

Alexãder Trelianus

he was among the Cockes daylye, and when that he did heare them crowe, hée wold counterfaite the like, & as they flap their wings whē that they begin to sing, so would he doe with his armes. Others that thought themselues to be transformed into Wolues, and ceased not in the nights to runne by hils, dales, desert places, forrests and fieldes, and counterfaited their howlings, with other Wolueish iestes, and are tormented with this malady, vntill that the Sunne hath spread his beames on the earth. The Gréckes call this kinde of maladie Lycantropeia, the which thing I think should not séeme straunge or fabulous to those that haue read in holy Scripture, the pitifull Metamorphosie of Nabuchodonosor, who was transformed into an Orc, the space of seauen yeares, for to bring him to the knowledge of his God. And others, saith Galien, in the place before alledged, that thought themselues to be turned into earthen vessells, and went not out of the fieldes, and if that they sawe a trée or a wall, they ranne awaye, fearing least that they should strike against it, and so

Though that abusedly the common state thinketh that this procedeth of some other thing

so

to be broken in peeces. Others that haue bene three yeares together without sleep or closing their eyes, as it happened to the good Mecenas. Others that are so oppressed with paine, that they beate their head against the walles, as it hath happened to a cunning man in our time, named Angell Politian. Others that are constrayned to eate Serpents in their sickneſſe, as those that haue the Leprosie. Others, as it happened to ỹ Philosopher Pherecides, out of whose bodye proceeded a great quantitie of Serpents. Others in whose bodyes there ingendereth a great quantitie of lice, by ỹ which they are in the ende deuoured, without finding or inuenting remedy therefore, the which the Phisitions call, the louſie sickneſſe. I coulde rehearſe among all theſe euilles, other miſeries that man hath inuented of himſelfe for to shorten his lyfe and the lyfe of his neighbour, as though those that Nature hath prepared for him, and those that growe vp with him, were not ſufficient to conſume and beate him downe altogether: ſuch are the venoms and poyſons, the which

A louſie sickneſſe.

he prepareth at this day, so derterly, that there is no more order of safetie, but to flye and forsake the company of humane creatures, and to goe into the Wilderneſſe among the brute beaſtes, in whoſe company it is more ſurer dwelling, than in the company of him that is hateſull and ill willyng. Certaine auncient Authors, as Orpheus, Orus, Medeſius, Heliodorus and Aratus, haue ſhewed the compoſition of fiue hundreth ſorts of venimes and poyſons, and certaine others ſince their time haue increaſed the number: but if they were liuing at this day, they would be counted foliſh Aſſes, ſo much is our humane mallyce burſt out. During the olde time, they did help theſelues with certaine Drugs, which are of theyr nature venemous, as Ptholomeus writeth, of that which he calleth Mermarica, the which is ſo contagious, that the weight of a wheate corne maketh a man dye ſodeinlye, and it is ſolde for a hundreth crownes the ounce, and ſo much Tribute paide hee that bought it, and yet they had this conſideration, to make them ſweare that they ſhould not

Diuers inventions of venims and poyſons.

The poyſons and venims inuented by men.

vſe

vse thereof in their Prouince, nor against their friends; but onely against straungers. But good God, the Diuell hath so incensed the bodyes and soules of men at this daye, and hath made them so cunning and apt in euill and mischiefe, that by the smell men are poysoned, as the experience was at Sienne, by one that presented a nosegay to his fellow, that dyed sodeinly with the smell thereof. Another Florentine Knight, after that he had pulled off his helmet for to take aire, and to refresh him, an enimie of his rubbed it with a certaine poyson, which was the occasion that when he put it on againe, he dyed sodainly. Also in flames of torches, they can so well corrupt them, that their smell and smoke shall poyson men, in such sorte, that many dare not lyght torches in nights for to conduct them, if that they stand in feare of theyr enimie. As concerning meates and drinkes empoysoned, that is a common practise, and as they say the reuenge of kitchin maides. But I am ashamed for that I needs must tel that which I haue read in a famous Author, that they haue

A nosegay poysoned

Ierome Cardā in his booke of subtiltie.

Exclamation against the poisoners

founde the meanes in our age, to empoyson the Saddles of horses, bootes and spurres, also that which cannot bee pronounced without griefe, for in touching the handes one of another, yea, euen in letters and writings that are sent, the which being vnclosed, ther is a little subtill vapour that riseth high, and ascendeth by lyttle into a mans braynes.

A subtill inuention of poysoning.

They knowe the practise, whereof Theophrastus speaketh, that the poyson is sometimes prepared after such a sort, that it killeth not but at the murtherers intention, for if he will, the partie shall liue iii. moneths. vi. moneths, a yeare, in such sort, that death aunswereth the time of the collection and gathering of the medicine or poyson prepared. Furthermore, I haue vnderstode of men worthye of faith and credence, that they haue the subtiltie to make it after such a sort, that it shall not hurt but one member, one arme, or one leg. The experience therof hath bene seene in a Fountaine impoysoned which hath destroyed many thousands of men.

Theophrastus of the composition & strēgth of poyson

Now concerning waters, we will begin:

Greeke

Greeke lande hath felte the furie of the waters, and can witnesse the same, when the great floud or deluge of waters did ouerrunne the most part of Thessaly, the people being afraide all to be drowned. What losse and harme receiued the Romanes, in the yeare a thousand, fiue hundreth, thirtie? By the swelling and ouerflowing of the floud of Tiber, the which did rise after such a sorte, ỹ it ouerwhelmed houses and high towres in their citie, and beside the losse of Bridges that wer carried away, the losse of goods, gold, siluer, wine, corne, cloth, of silke, oyles, wools, and other moueables, to the value of three millions of golde, ther died more then three thousand men, beside women and children, which were drowned by violence of ỹ waters of the said floud, as late writers haue writtẽ. Iasper Contarenus in his booke of the foure Elemẽts, writeth, ỹ in our time Valencia a citie in Spaine, with all the Citizens, wer almost drowned by a violent and an vnknowne breaking out of water, after such sorte, that if the citizens had not spedely giuen succour in repairing ỹ fen-

The foure elementes executors of Gods vvrath.

eing, there had bene no other hope of sauegarde. Without making mention of an infinite of other harmes and domages, that wée haue receiued since this fiue or sixe thousande yeares that the worlde was created, of Raines, Hailes, Frostes, Snowes, and other lyke iniuryes that depende of the rigour of this element.

Man afflicted by fire.

What is there more wonderfull in nature than fire, by the benefite whereof all our meats are seasoned, the life of many things is preserued, mettals are mingled & made flexible, yron is daunted, made pliable and ouercommed, the lime stones that we vse for the plaistring and trimming of our houses & edifices, are burned and softened in the belly or middest of the earth, by his aide and helpe: and notwithstanding, howe many famous Cities haue bene fired, burned, and brought to ashes by the vertue of this Element, the most auncientest witnesse is in the holy Scripture, of Sodome and Gomor, on the which our Lorde God powred or rained downe fire and Brimstone: and the last scourge and destruction of the

Gen. 19

vni-

vniuersall world shall be executed by the furie of this element, as it is written by the Prophets and Apostles. If that I would set out at large and by order, the proude Cities and Prouinces that haue beene burned in diuerse places of the world, by the incursion and insurrection of the warre, but onely in our time, the Tragedie would be excessiue. But those that are curious of such things, let them read Strabo in his twelfth booke, & Ruffinus, in the Apendix of Eusebius works, and Amianus Marcellinus, in the Historie Tripartita, where they shall finde also that the flames of fire proceeding from the toppes of hills or mountaines, and other bowells of the earth, haue burned many Townes with theyr inhabitaunts. In the time of Lucius Marcus, & Sextus Iulius the Consulls, there proceeded so great flame from two hills or mountaines, that all the Townes and mountaines about them were burned, and many inhabitants burned and consumed by the force of the flames that came forth by greate violence. I ran in like case make mention of thunders and light-

Strabo.
Ruffinus
Amianus
Marcellinus

Plinie

The miserie of man by thunders, lightnings and tempests.

lightenings, & how many noble personages haue ben consumed & killed by this kinde of sodaine death: as Zoraſtes king of the Bractians Captaine in the warre of Thebes: Aiax after the destruction of Troy: Anaſtatius the Emperour, when he had reigned. 27. yeares: Carius also and many other kings and Emperours that haue taken their ende by this kinde of death. The aire is so requisite for the preseruation of our humanitie, ỹ there is no creature so animated ỹ can haue life without the vse therof. And yet notwithstanding, it is so pernitious to humane kinde when it putrifieth and corrupteth, that the most part of pestilences and infections before mentioned, take their originall & beginning, as from their verye authour. The earth that is the most gentillest & tractablest of all the Elements, which is our common mother of all, receiuing vs when that we are borne, that nourisheth vs and susteineth vs, and in the end receiueth vs into her bowels as into a bed, & keepeth vs vntill the daie ỹ it pleaseth God to call vs, to appeare and come forth to his iudgement, & notwith-

Man afflicted by the aire.

Man afflicted by the earth.

stan-

standing, it bringeth forth all the venoms and poisons, with the which our lyfe is dayly assaulted. And many times by these earthquakes and internall agitations, many townes haue bene weakened, and many thousands of men swallowed vp in these openings and earthquakes. In the time that Mithridates reigned, the earth began to moue, and to shake, with such a rigour and furie, that there were not onely many townes shaken downe, but also ther was aboue a hundred thousand men swallowed and ouerwhelmed. In the time or reigne of Constantine, son to the Emperour Constantine, there were such a number of townes ouerthrowne and swallowed vp with theyr inhabitantes in Asia by Earthquakes, that the Historiographers had much to do to number them. In the time of Isocrates & Plato, the concaues and bottoms of the earth did open in Europe, by such vehemency, that two great cities with their inhabitants were swalowed vp in a moment. There is not read to our memory, nor to the memorie of man, a more dreadfull earthquake then that which hap-

Man afflicted by earthquakes

happened in the reigne of Tiberius Cæsar, by the which in the space of one night twelue great Cities were swallowed vp with their goods & inhabitants, among the which Apolonia, Ephesus, Cæsaria, Philadelphia, and many others be numbred.

The little beasts warr vpon man & encreaseth his miseryes.

And yet it is a thing more to be meruailled at, and that turneth to more confusion, the pride & loftinesse of men, that the earth bringeth forth certeine lyttle beasts, that oppresse and make warre vpon him, yea, chase, exile and banish him from his habitation and dwelling, the which may be thought vntrue and fabulous, if it were not for the great number of Historians and writers, the which shew iust and true witnes therof. Aelian writeth, that ther increased or multiplied such a number of Rats in certeine places of Italy, that for the destruction that they made to rots of trées and hearbes (for the which there was no remedie) caused such a famine to be, that the inhabitants were constrained to forsake their Countrie, Marcus Varonus, one of the worthyest writers that euer writ in Latine, sayth, that in Spaine there was a great

great Bourough, ſituated on a Sandye grounde, that was ſo vndermined with Cunnyes, that in the ende the inhabitauntes did forſake it, for feare to haue ſunke into the holes or dennes of theſe lyttle beaſtes, by whoſe meanes it was at the laſt ouerthrowne. The ſame authour writeth, that there was a towne in Fraunce that was left vninhabited, becauſe of the multitude of Frogges. In Affrica the lyke chaunce happened by Graſhoppers. Theophraſtus maketh mention of a certeine Prouince that the Snayles cauſed the people to vninhabite. Plinie recyteth that there is a Prouince on the limittes of Aethiopia, whereas the Antes and Scorpions with other vermine exiled the men that there did inhabite. The Flyes cauſed the Megarenſians to departe out of theyr Countrye. The Aſpes chaſed the Epheſians. Athenor writeth, that honnye Bées and other flyes chaſed out of a Towne all the inhabitauntes thereof, and made theyr Hiues in their houſes. What witneſſe of our humane infirmitye is heere declared in all theſe thinges?

O what discipline or Schoole is this, for to teach man to know himselfe? What a meruaile of the power of God is this toward his creatures? Of whome the iudgements are so terrible and fearfull, that as soone as man thinketh to spread out his hornes, or to rise against his God, he can so well at the first bridle and pull downe his boldnesse and proud lokes, & so tame him, that not onelye he doth send Heraulds & forerunners of his wrath, warre, famine and pestilence, but in forsaking him, there is neither element, nor other brutish creature, but that seeketh his decay, euen to the little beasts, which are as ministers and executours of his diuine iustice, the which is manifest, not onely by the witnessing of the Heathen, but also by holye Scripture, when that the Frogges and Grashoppers did forsake their places for to ascend and come vp to the chambers, and euen to the bed of the obstinate Pharao. Wee haue heere before shewed a straunge Philosophie of the miserie of man. For if man were of yron, or as hard as a Diamond, it is meruaile how he can endure the one halfe of his

A meruailous iudgemēt of God against his creatures.

Exod. 8. 9.

his life, without being bruſed & broken, ſeeing the paines anguiſhes, trauels & paſſions, that it behoueth him at all times to ſuſteine. Notwithſtanding, what miſfortune ſo euer happen him, what charge or burthen that nature doth laye vppon him, yet he cannot nor will not humble himſelf vnder ỹ mightie hand of God for to carrie his yoke, nor yet to know himſelfe to be ſuch as he is. Therfore by good right doth the Lord God reproue him by his Prophet, that he hath the forehead of braſſe, and the necke of yron, the which things be ill vnderſtanded of Plato, and of Plinie, ſeeing the great goulfe of miſeries wherein man is plunged, euen from his birth, to his graue, hath called Nature cruell and a vſureſſe, the which cauſeth ſo manye intereſts to bee paide to man, of his excellencie and dignitye, that they haue eſteemed the brute beaſts more happyer than man: but both the one and the other vnder this name of Nature haue challenged or complayned on God of vniuſtice & cruelty, but moſt vniuſtly. But to proue the contrary, all the euils & this ſea of miſery, wherwith man is charEſay. 4.

ged, commeth not of the hatred of God, but of the mallice & corruption of man, who is the very authour of all his afflictions and calamities: for thinking to bee equall with his God, he hath begun to fal from his noblenes, & to deface the Image of God grauen in him, and to chaunge it to the darkneſſe of the diuell: and therfore is happened to him that which the Prophet Dauid sayth, God hath called
Pſa. 49. man to honour, yet he doth not conſider it, and therefore is compared to the beaſts that periſh. Heere you may ſee that his proudeneſſe, arrogancye and boldeneſſe, hath bene the cauſe of all the ſores and maledictions of humane kinde, that euer hath bene, is, and ſhall bee. For if it had not ben for the ambition and deſire (of the firſt man) to bee equall with God, we had bene as the Angels in heauen, ſuch as we ſhall be at the reſurrection, and crowned with honour and glory. And yet this is little, as touching the paines and afflictions before mentioned, which are as a leaning ſtocke to our bodyes, but the diſeaſes of the ſpirit be much worſe, the which are much

more

more perillous than the afflictions of the body. For those of the body, sayth Plutarchus, doe manifest and shewe out of themselues, eyther by the ill coulour of the face, or by the mouing and panting of the vaines: or else by some other meanes or griefe, and beeing knowne, the remedies are incontinent sought for. But as touching the maladyes of the spirite, hee that is sicke, cannot iudge by signes or otherwise his griefe, for it is in the spirite, who canne then giue iudgement? And therefore the patient not knowing his disease, seeketh not also for remedye. Furthermore, there is a greater abuse for those that haue theyr bodyes afflicted, wee call them by the name of the sicke that doth viewe them, as if they were persecuted with a phrensie, wee name them franticke, if they bee payned in theyr ioyntes, we say they be gowty: if they shake we say they haue the Palsie. But O immortall God, wee doe the contrarye to the afflicted spirites, for those that are wrathfull burne in theyr passion: those that wounde one and kill an other: wee call them hardye and

Man afflicted by the maladies of the spirit

Wickednesse in these daies is cloaked with the name of vertue.

strong, and we say that they haue regard to honour, and therefore desire commendation: they that violate women and virgins, we call that bearing of loue: those that are proude, and that seeke by all vnlawfull meanes to climbe vp to high dignities, we name them graue, honourable, men of good demeanour and ripe iudgement: those that are couetous and that become rich in short times, and that beguile their neighbour by many subtilties and inuentions, we cal this good husbandry, and so forth, euen of all the rest. Heere you may see how that we cloake all these things. Heere you may see that this shadowing or cloaking of vice vnder the mantell of vertue, is cause of so many euils and mischiefes, as continually happen and fall vppon vs, making by the onely name, worthy of honour, the things that merit blame and dishonour. Nowe therefore if we will followe in order the infinite diseases of the minde, with the which the most part of humane spirites at this daye are tormented & vexed, as we haue done those of the body: what eloquence or dignitye

of

of worde might satisfie? What maiestye of sentences might comprehende them? For seeing that the worlde wherein wee are, is at this daye drowned in so manye kindes of vices, that it seemeth to bee properly the sinke whereas all the wickednesse of the former age hath beene emptied and powred. Beginne wee of couetousnesse: who is it that euer saw it deeper rooted in all estates of the worlde, than at this present: but what other thing are these Cities, Common wealths, Prouinces and Kingdomes of this worlde, (if we will well consider it,) but verie shoppes and store houses of auarice and couetousnesse? This is the season that the Prophet Esay speaketh off, their land is full of siluer and golde, neither is there anye end of their treasure. This is the worlde that the Prophet did foreshew, they ioyne house to house, and lande to lande, as though they themselues woulde alone dwell vpon the earth. And of this pestilent root of couetousnesse proceedeth as from their liuely wellspring, an infinit number of euills that are powred out on the earth, and spread through all the partes

Esay. 2. Against couetousnesse.

Esay. 5

Couetousnesse the roote of all euill.

of the world. Of the originall of the most parte of warres, of the great effucion of bloud, with the which the earth is ouerflowne, of the murthers, treasons, sacrilodges, thefts, pilferies, vsuries, fraudes, forswearings, the corruption of witnesses, peruerting of iudgementes: from thence the subtiltyes and practises proceede, in disheriting one and poisoning an other: from thence the tedious delayes in lawe and lingering of suite do proceede: wherewith all christian courtes are daily infected: to be short, from thence commeth all kinde of corruption and euill, & neuertheleſſe, the vice & sinne of men are so familiar, that there can scant be found any estate but that therwith is polluted. As well the Ecclesiasticall sorte, Judas, and Simon Magus sowed the first seede thereof, the which hath so fructified since, that many others haue tasted and felte thereof. At such time as the Church was poore, needie, persecuted and scattered by the tyrauntes and Infidells, and that it was gouerned by poore Fishermen, they nourished these poore, and suffered not that anye one should want. But nowe

that

that it is at the highest degrée of riches, and that it is gouerned by the greate Prelates, thée hath no more care for the members of Jesus Christ, by such sorte, that nowe we may see the stréetes full of poore beggars, bare, naked, all clad with pouertye, with an infinite number of banished women, and driuen out of their countries, by the insurrection of warres, bearing theyr children in theyr armes. And in the meane time these Lordly prelates kéepe close the benefite of him that was crucified for them, and are interteyned in theyr pompe and pleasures, the other sorte doe kéepe it, and hoorde it vp with such curiositie, that they make it their God, & will rather let a poore body dye at theyr Gates, than to refreshe him with a cuppe of water, in such sorte that I am ashamed to shew or declare a hystorye almost monsterous of the couetousnesse of an Italian Prelate, named Angelor, which was a Cardinall, for hée was so empoisoned with this cursed poison of auarice, that when the horsekéepers had giuen toward the night Otes to his horses, hée woulde come into the Stable

The monstrous couetousnes of a Prelate

by a priuie way alone, and without light to steale or take awaye the Otes & Prouander from his owne horses, and so continued manye nightes till the horsekeeper perceiuing his horses ware leane, did hide himselfe in the stable, and taking my Lord with the manner, did giue him so many strokes with the hay forke, that he was faine to beare him into his Chamber, for condigne or iust recompence of his wicked and burning couetousnesse. The which should seeme to bee a fable and rediculous; but that Philelpheus and Iouian Pontanus in his booke of Liberalitie, and many other sage writers make mention. Beholde the fruites, beholde the rewards of this cursed riches, the which is gathered together with many sharpe and bitter cares, and is kept with continuall feare, and then is lefte with many sighs and teares, of the which the auncient Romanes shoulde bee good and manifest witnesses, if we woulde bring in their Authours, the which when that their Common weale was gouerned by poore rulers, it hath alwaies prospered, but since that she was swelled and

Iouian Pontanus

puf-

puffed vp by the victoryes of hir Prede-
cessors, as of the destruction of Corinth,
of Achaia, of Antioch, of Fraunce,
of Greece, of Italie, of Aegypt, and of
Spaine, their Empire began to declyne:
for their victoryes, prayes and spoyles,
wer the corrupting of good manners, and
of their auncient institution and disci-
pline, the occasion and originall of cruell
warres, for that that could not bee ouer-
comned by violence and force of armes,
was vanquished by lecherie and super-
fluitie, in such sort that their riches are
reuenged against themselues, and to them
is happened as to a cloath that ingende-
reth his Moth, and to the corne that in-
gendereth wormes that deuoure it. The
which the great King Salomon hauing
well considered in himselfe, when that he
had heaped & gathered together so much
treasure, that his riches exceeded the glo-
rie of all other Kings of the Earth, and
that he had proued the pleasures that pro-
ceede of the goods of this world, hee leste
vs his iudgement and aduise in writing,
as followeth: I (saith he) made gorgeous Salomon.
faire workes, and builded me houses, and *Eccle. 2*

planted Vineyards: I made me Orchards and Gardens of pleasure, and planted trees in them of all manner fruites: I made Poles of water to water the greene & fruitfull trees withall. I bought seruaunts and maidens, and had a great household, as for cattell and sheepe I haue more substaunce of them then all they that were before me in Jerusalem: I gathered siluer and golde together, euen a treasure of Kings and Lands: I prouided me singers and women which could playe of instruments to make me mirth and passime: I gate me Psalteries and Songes of Musicke, and I was greater and in more worshippe than all my predecessours in Jerusalem: Thus my heart reioyced in all that I did, and this was the portion of all my trauell. And when I considered all the workes that my hand had wrought, and all the labour that I had taken therein: loe all was but vanitie and affliction of minde, and that there is nothing of any continuaunce vnder the Sunne. Harken now what the Prophet Baruch saith, Whom we shall finde to be a more sharper Surgion

gion against those that are so affectioned in their pompes and riches: Where are (saith he) the Princes of the heathen become, and such as ruled the beastes on earth, they that had theyr pastime with the Fowles of the aire, they that hoorded vp siluer and gold (wherein men trust so much) & made no end of their gathering? What is become of them that coyned siluer, and were so carefull, and could not bring their workes to passe? They bee rooted out & gone downe to hell, & other men are come vp in their steeds. Leaue we therefore these wicked couetous men, idolaters of their tresures, with the Patrocleus of Aristophanus, the Pigmalion of Virgil, the Polymnestor of Propertius, the Galeran of Martial, with the couetous rich mã mẽtioned in holy scripture: knowing ỳ the spirits of mẽ, which of nature are diuine & celestiall, hath no portion with golde & siluer, which is no other thing but ỳ very mucke of ỳ earth. Baruch. 3.

Let vs speake now of another vice which is called Enuie, the which as Aristippus doth affirme, is next parent to the former, as the mother & the daughter,

ter, for the one ingendereth the other. How manye afflicted mindes are there with this malady. The season is nowe come, that all the worlde is no other thing, then a very place of the enuious, it is the most auncientest and oldest of all vices, and notwithstanding it is the most practised in our age, and seemeth to returne to his first infancie: the experience of the first age, was in Adam & the Serpent, in Abel and Caine, in Jacob and Esau, in Joseph and his brethren, in Saul and Dauid, in Achitophell and Thusi, in Aman and Mardocheus, the which pursued not one another for the riches that they had, but for the enuie that the one bare to the other: but that was little to that which daylye is put in vre among the Christians, for our world is so farre out of square, that if ther might be found one man amongst vs, that had the beautie of Absalon, the strength of Sampson, the wisedome of Salamon, the agilitie of Azuel, the riches of Croesus, the liberalitie of Alexander, the vigor and derteritie of Hector, the eloquence of Homer, the fortune of Augustus, the iustice of Traia-

Enuie a malady of the spirite

Men afflicted by enuie

Traianus, the zeale of Cicero, he might be assured that he should not be adorned with so many graces, as pursued of a number of enuious And this wicked vice cleueth not onely to those that enioye fortune measurably, but vnto the highest, and those that are in the highest degree, for when they are at the most highest degree of Fortunes wheele, and when they thinke to be in peaceable possession of the fauour of Kings and of Princes, in the meane time the enimie shall conspire somewhat against them, and cause them to be disdained and cast out of fauour.

And therefore the wise Emperour Marcus Aurelius said, that Enuie was a serpent so enuenomed, that there was neuer mortall among the mortalls, but that of hir teeth haue bene bitten, of hir clawes haue bene scratched, trodden vnder hir feete and empoysoned with hir poyson. I haue read (saith hee) manye Bookes, Greekes, Latines, Hebrues, and Chaldeyes, I haue conferred with many wise men for to find a remedie against the enuious man, and for all this, I haue found no other meanes for to auoide Enuie, but

Marcus Aurelius saieng of enuie

but to auoide fortune being prosperous, the reson is, for that we are the children of Enuie, being born with Enuie, and he that leaueth most goods, leaueth most enuie: and for this cause the Elders counselled the rich that they should not kéepe them neare the poore, and the poore that they should not dwell néede the rich, for of the riches of the rich, groweth vp the séede of Enuie of the poore. I might héere also make a long narration of the ambition and pride that raigneth this daye amongst vs, for who euer sawe the excessiue pompes in all estates, as we sée at this present, so that we may well name our world, a world of glittering golde, of siluer, of Sattin, of Veluet, of Purple, & of Silke, of the which we take so much paine to decke this carrin carcasse so curiously, and in the meane time wée care not nor kéepe no count if our poore soule remaine foule & full of sores & wounds, & rent by a great number of enormious & hainous sins, with ỳ which it is cõpassed, but let vs beware after all these things that the same happen not to vs, which the Prophet did write against the women

Men the children of enuie.

Ambitiõ a malady of the spirite.

men of Ierusalem, who after he had reproued their pride, their high lookes vnshamefast, the mouing or rowlyng of their eyes, their tyre of their heads, the measure of their goings, footings or trippings, their chaines, iewells, bracelets, girdles, eare rings, and other fashions of their attire by too much vainglory. It shall happen to you (saith the Lorde of hoasts) that in stede of perfumes & swéet smell, you shall haue stinke: in stede of a girdle, a rope: in stede of curled haire baldnesse: and the fairest young men among you shall passe through the edge of the sworde, and the strongest and hardyest shall bée slayne, and dye in the warres. Ieremy

We may also adde another affliction of the spirite to the former, which is named loue, but so contagious, that all the estates of the world doe féele it, an euill so pestilent and venomous, that it plungeth and intermeddeleth among all ages indifferently, as all the diuels do among all the Elementes, without excepting persons or equalitie of olde or young, foolish or discréete, féeble or strong. And the Loue is counted among the most grieuous maladyes of the spirite

the greatest paine in this malady is, that they become mad and out of their wits, if they be not well treated and medicined at the first. And therefore it is that Paulus Aegineta in his thirde booke ordeyned to all those that are persecuted of this furor of euill, such wayes and rules to lyue, as are fit for fooles, & such as are out of their wits. The which Empercleus (following the coũsell of Plato) ordeined also, who made two kindes of furies, of the which he called one in Greeke Exoticon, which signifieth in Latine Amatorium, and in English Loue. I haue seene a Patomie made of some of those that haue dyed of this malady, that had their bowels shrunke, their poore heart all burned, their Liuer and Lightes all vaded and consumed, their Braines endomaged, and I thinke that their poore soule was burned by the vehement and excessiue heat that they did endure, when that the rage of loue had ouercome them: and euen as the cure of this maladie is vncurable, also the original is very doubtfull, to those that haue written. The phisitions say, that this rage of loue ỹ presseth

seth so sore, and that is spred through the world, procedeth of the correspondent qualytie of blood, and that the complection engendereth the same mutuall loue: the Astrologians in lyke manner, saye that loue procedeth, when that two meeting haue one minde, or that they be chãged in some other constellation, for then they be constrained to loue together. Other Philosophers haue said, that when we cast our sight vpon that which we desire, sodainly certaine spirits that are engendered of the most perfectest parte of blood, procedeth from the heart of the partie which we doe loue, and promptly ascendeth euen vp to the eyes, and afterward conuerteth into vapours inuisible, and entreth into our eyes, which are bent to receiue them, euen so as in loking in a glasse there remaineth therin some spot by breathing, and so from the eyes it penetrateth to the heart, euen so by lyttle and lyttle it spreadeth all about, & therefore the miserable Louer being drawen to, by the new spirits, the which desire alwaies to ioyne and drawe nere, with their principall and naturall habitation,

The miserable affliction of louers.

is constrained to mourne and lament his lost libertie. Others after that they had studyed all that euer they coulde therein, and not finding the spring and originall of this so furious an euill, haue said that Loue was one, I know not what, that came I knowe not how, and burned I know not how, a thing very certain and true, for he that doth consider the gests, fashions of doing, countenaunces, furyes, and Eclipses of these poore passioned, he woulde confesse, that hée neuer sawe a more straunger Metamorphosie or spectacle more ridiculous: sodainly you shall sée them drowned in teares, making the ayre to sounde with their cryes, sighes, plaints, murmurings and imprecations: another time you shall sée them cold, frozen and in a traunce, their faces pale and chaunged: other times, if that they haue had any good looke, or other gentle intertainment of the thing that they loue, you shall sée them gaye, chéereful and plesant, so that you woulde iudge that they were chaunged into some other forme: sometimes they loue to be solytarie and séeke secrete places to speake and reason with them-

themselues: and sometime ye shall see them passe fiue or sixe times a daye through a streete, for to spie whether that they maye haue anye loke of the eye of hir whom they loue: and in the meane time the poore Pages and Varlets haue theyr legges bruised with running, theyr armes broken with rubbing, spunging, brushing, trimming and making cleane the Gentleman. And if that he chaunce to haue any sparke of ielousie, then they beginne to mount into the highest degrée of rage, and the pacients are in extreame perill, the force & violence of the malady striueth against the Nature, it is a Catharre that burneth them, there is no liue nor sensible part within them but that is grieued, and then if they bée fearefull, they become franticke and bolde, there is neither Arte, inuention, crafte or conspiracie, but that commeth out: they become madde, and playe the Lycantropes, and goe all the night like raging Wolues. And although the malady of it selfe is fonde and fantasticall inough, yet according to the humour taht she meeteth, she worketh merueilous

Gests and countenãces ridiculous of louers.

effects, for if the Louer be poore, there is no office of humanitie, but that he sheweth it, euen to sacrifice, and to put himselfe in perill if néede shall require. If he be rich, his purse (as the Grékes tearme it) is tyed with a Léke blade: though he be couetous, he becommeth then prodigall, there is no bagge that he will spare to emptie, so great is the power of this poyson, the which hath moued Plautus to saye, that Loue was the first inuenter of beggerie. If the Louer bée learned, and that his spirites be any thing weakned, you shall sée him fain a sea of teares, a lake of miseries, to double his plaints, accuse the heauen, make an Anatomie of his heart, freése the Summer, burne the winter, worship, playe the Idolater, wonder, to fayne Paradise, to forge Hell, coũterfaite Sisiphus, playe Tantalus, fayne Titius, with a thousand other toyes. And if they be minded to exalt that which they loue, then what is hir haire but golden lockes: hir browes, arches: hir eyes, christall: hir lookes, shining: hir mouth, Coral: hir téeth, Pearles of Orient: hir breath, Baulme, Amber, and Muske: hir

Sisiphus that turned his rochet.

Tantalus that dyed for thirst neere the waters.

Titius of vvhõ the famished Rauen deuoured his heart

hir throte of snowe: hir necke of milke: the apples or dugges that she hath on hir breast, balles or apples of Aleblaster. And generally all the rest of the body is no other but a prodigalytie and treasure of heuen and of a nature, which she hath reserued to please, or agree in all perfection to the thing that they loue. Here you may see how this cruell maladye of Loue tormenteth those that are attainted with this mortall poyson: and notwithstanding, there are so many people, Nations & Prouinces, so charged with these furious assaults, that if there were an armie made of all the louers that are in the world, ther is no Emperor nor Monarch but would be afraide to see such a numbe of soles in a company. And neuertheless this pestilent euill, by custome hath so preuayled on humane kinde, that there can no remedye be founde, although that many medicines, Greekes and Arabians haue employed all their wit and pollicie, for to remedy this passion. Simocratius, Nigideus, and Ouid haue written many great Volumes of the remedye of Loue, by the which they shewe the re-

They that haue vvritten the remedyes of loue, could not help them selues.

medies for others, but they can finde no remedy for themselues, for that all three dyed, pursued and destroyed, not for the harmes that they did at Rome, but for the Loues that they inuented at Capua. The Emperor Marcus Aurelius knowing that Faustine his wife loued a Ruffian, so that she was impatient, and was in perill of death for the furious desire that she had to haue him in hir possession, assembled a great many people learned in all kind of faculties and sciences, to giue him counsell how to quenche the burning heate that consumed hir by little and little. But after manie resolutions, certaine of his Nobles counselled him to kill him whom his wife loued, & that one shoulde giue hir secretlye of his bloud to drinke, the which was promptly executed. This remedy was great, for hir affection was quenched. And yet it was not of so great efficacie (as Iulius Capitolinus writeth) but that Commodus, whom they ingendered afterwards, was bloudie and cruell, and was more lyke in conditions to the fenser, then to the father, & also was daily conuersaunt

An example of a furious loue

The furious loue of Faustine, wife to the emperor Marcus Aurelius: the child had the lyke qualities that the fe̅ser had, vvhō his mother loued.

Eutropeus in the life of Cō modus

with

with the fensers, and delighted more in their companye than in the companye of others, so that it seemeth that the mothers passion was transported to ỹ child. But this is little to that which I haue read in manye Hystoryes, that things are come to such desolation, that when this folish frensie doth take holde of vs, it rendreth vs brutish and vnsensible, as it hath bene manifestlye and euidentlye shewed and seene in a young man being of the highest kinred in Athens, and wel knowen of all the Citizens of the Citie, the which hauing manye times beholde a faire statue of Marble very excellently wrought, which was in a publyke place of Athens, he was so striken with ỹ loue of it, that he would neuer be out of the sight of it, and alwayes remained by it, embracing and kissing it, as if it had ben a liuing soule. And when that hee was out of hir sight, hee wepte and lamented so pittifully, that it woulde haue moued the most constantest to pittie, and in the ende this passion got so much power on him, and was brought to such extremitie, that he desired the Senators to sell it

The power of loue

him at what price they would, to the end that he might haue it to beare about with him, the which thing they woulde not graunt, for that it was a publike worke, and that their power and authoritie extended not so farre: wherfore the young man caused to be made a rich crowne of golde, with other sumptuous ornaments and went to the Image, set the crown on hir head, and decked hir with precious vestments, and then began to behold it, to call vpon it, and worship it, with such obstination and pertinacitie, that the people were ashamed of his fowlish and ridiculous loue, so that they forbad him to approch or resort to the Image any more. When the youngling seeing himself to be depriued and kept back from that which was more deere to him than his lyfe, being oppressed with griefe, for sorrowe killed himselfe. For the vertue of this passion is so great, that after it hath entered and taken full rote in the heart of men, it walketh vncurable by the most lyuelyest and sensible parts of the body, and being in ful possession of vs, she causeth an infinit number of teares & sighs

to

to be powred out so wholy, that oftentimes it taketh awaye our lyfe. The which the greate Philosopher Apolonus Thianeus confirmed to the king of Babylon, who most earnestly praied him to shew him the most grieuous and cruellest torment that hee might inuent by all the secrets of Philosophie, for to punish or chastice a young Gentleman whō he had found a bed with one of his Damosels which he fauoured. The most greatest torment, saith the Philosopher, that I canne shewe thee, and inuent for to punish him, is for to saue his lyfe, for thou shalt see by little and little, the burning heate of loue to gette so much on him as it hath alreadie begunne, that the torment that he shall endure will bee so great, that he shal not imagine nor finde remedie therefore: and he shall find himselfe so stirred and prouoked with diuerse cogitations and thoughts, that hee shall burne and consume in this flame, as the Butterflye doth in a Candle, in such sorte that his lyfe shall be no more lyfe, but a very death, more crueller than if he passed through the hands of all the tyrants

There is no martir dōe that may compare to Loue, as Apolonus Thianeus witnesseth.

Loue, the corruptiõ of youth in our time.

tyrants & tormenters of the world. Here is in summe, the cause why I let my pen run at large on this passiõ of loue, which is ỹ whole decay of ỹ most part of youth in our age, for haue they neuer so little set their fot or mindes on the pleasures of this world, they prepare themselues to Loue: then youth, libertie and riches, are the greatest prouokers in this world, & in those wicked occupations they leade without fruit the best part of their life.

Discourse of the misery of the aged.

Then after this great sea of miseries, with the which man is as it were ouerwhelmed euen from his birth, age commeth on, & then when we ought to rest, the sores & dolours are renued, we must pay the rigorous vsuries & cruell interests of all the faults & accesse that we haue made in our life, for the heart is afflicted, the braine is troubled, the spirite languisheth, the breath stinketh, the face is withered, the body is croked, the nose dropping, the sight is troubled, the haires fall, the teeth are rotten: to be short, ther is alwaies some lose naile, and this body is as it were a similitude of death or a drie Anatomie, without putting in count

count many diſeaſes of the ſpirite that age is ſubiect to. They are prompte to wrath, harde to appeaſe, light of beleefe, long to forgette, praiſe their Elders, and diſprayſe the wiſe, they are ſadde, melancholike, couetous, ſuſpitious, and difficulte: to be ſhorte, it is the retraite whereas are emptied and purged all the vices and vncleaneneſſe of our age. The which being well conſidered by the Emperour Auguſtus, ſayd, that when men had liued fiftie yeares, they ought to die or deſire to bee killed, becauſe that till that time was the pleaſure of mannes felicitie, and that which is more or aboue that age, palleth in ſorrowe and grieuous ſickneſſe vnſupportable, death of childre, loſſe of goods, to burie his friends, ſuſteine proceſſe, paye debtes, and in other infinite trauells, ſo that it were better to haue the eyes cloſed waiting for theyr graue, then to beholde theſe things with their eyes in this croked age, the which thing the Prophet foreſeeing, cryed out to God, ſaieng, Lord withdrawe not thy hand from me when I am old, or when that I am aſſailed of age. We haue now to

Great mutations in age

The ſayeengs of Auguſtus the emperour concerning the age of men.

to my iudgement sufficiently shewed the maledictions and miseries wherein man is wrapped, whilest he playeth his Tragedye in the Theater of this world, but if his entrie into this world be meruailous miserable, difficill and perilleus, no doubt his issue and departing is no lesse, and whereas wee haue shewed manye straunge childings and dreadfull: so is there also straunge sortes of death much more horrible & wonderfull. This therefore is the last seale and last confirmation of all the actes and deedes of the infelicitie of our lyfe: after that man hath sighed and sorrowed all his lyfe vnder the vnsupportable deedes and heauy burthens of all his euils, hee is forced to liue alwayes in feare, waiting for death, and oftentimes by vncredible torments. At ỹ which the great doctor Saint Augustine meruailing, setteth forth his complaint to God after this sort, O Lord after we haue susteyned so many miseries and afflictions, the vntollerable stroke of death commeth, that rauisheth thy creatures by infinite wayes & meanes, some he ouercommeth with Feuers or Agues, others by

The miseries of death

Augustl. Soliloquiorum the first boke chap. 2.

by some extreame dolour, an other by hũger, an other by thirst, others by fire, others by water, others by yron, others by poyson, others by feare, others are smothered, others are choked, others are torne of wilde beastes, others deuoured of foules of the ayre, others are made meate for fishes, and others for wormes, and for all this man knoweth not his ende, and when he thinketh himself most at rest, he falleth and perisheth. It is therefore the most dreadfullest of all dreadful, the most terriblest of all terrible, when that the body separateth from the soule: but what spectacle is it to see in a bed him that is oppressed with ỹ pangs of death, what shaking, what feare, what alteration and chaunging in all the bands of nature, the fæte become colde, the face pale, the eyes holow, the lippes and the mouth to retire, the hands diminish, the tongue wareth blacke, the teeth doe close, the breath faileth, the cold sweate appeareth by violence of the sickneſſe, which is a certeine token that nature is ouercome. Then when it commeth to the last gaspe or at the sorrowfull departure that the soule

A strange spectacle to see mã at the point of death

soule maketh from his habitacle, all the vessells and bandes of nature are broken, without putting in count the furious assaultes that the diuells and wicked spirites reare against vs when that they are assured of our end, for there is no inuention, craft, conspiracie or practise, but that is then wrought for to bring vs into a presumption to haue liued wel, & that our minde be fixed vpon that false opinion, and not on the mercy of Iesus Christ, or else laieng before vs an infinit number of grieuous and enormious sinnes that wée haue committed in our life time, to the ende to bring vs in mistrust or dispaire of Gods mercie, it is the houre, the moment and the pointe whereas Sathan doeth his power to striue against GOD, for to let or hinder the saluation of mankinde: and hée is more busier in these latter daies for that he knoweth that his time is but short, & that the end of his kingdome is at hand, & therfore he is the more inflamed, so that hée doth practise that which he did when he knew that our Sauiour Iesus Christ drewe néere to the possessed of Diuells,

Violent temptations in death

for

for hée neuer rageth and tormenteth those more cruelly whome hée doth possesse, than when hée knoweth that hée must departe. For this cause it was that the Prophet Dauid did lament for his sonne Absolon so bitterly, saieng: I wouldé that I hadde dyed for thée my childe, knowing that hée was wrapped with an infinit number of grieuous and enormious vices and sinnes. Now when that they haue passed that path, and disgested this peare of anguish, where is become that glorie? Where are their pompes and triumphs? Where are now their voluptuousnesse and wantonnesse? Where are their maiesties, their excellencies and holynesse? They are vanished as the shadowe, sayth the Psalme. It is chaunced to them as to the garment ỹ the wormes haue eaten, & as ỹ woll ỹ the Moth hath deuoured, saith ỹ Prophet Esay: they are become a pray for worms & serpents. But let vs behold man whē he is in his graue, who euer saw a monster more hidious, what is ther more horrible & vile thā the dead creature, behold ỹ holines, excellēcy, maiesty & dignity, cou-

2. kings. 28.

Man dieng his glory vadeth also

red

red with a lumpe of earth, heere is hée that was cherished, reuerenced, & honoured, euen to kisse his féete and handes, yet notwithstanding by a sodeine mutation hée is become so abhominable, that all the faire and beautifull tombes of Marble & Alablaster, all the fayre statues or Images, Epitaphs, and other funeral pomps, cannot so well cloake nor hide them, but that it is wel knowne that it is no other thing but a vile & stinking caren carcas, and to them it happeneth as Salomon writeth in his Wisedome. What hath it profited them (sayth he) the pride and great abundance of riches? All these things are passed as a shadowe, or as the arrowe that is shot to the white, or as the smoke that is dispersed with ỹ wind, or as the remembraunce of an hoste that passeth by, that is lodged for one day.

Salomon VVis. 3

Let vs leaue therefore this body sléeping and resting in the earth as in a bed for a season, that is the most doubtfullest and perilous act of all the humane tragedye. It is that which Dauid feared so much, that he praied God not to enter into iudgement with his seruant, It behousth

The misery of humane creatures vvhē that God

ueth that this creature appeare before the iudgement seate of God, with such a terrour to those that consider it well, that there is no member but shaketh, it is the day that the Prophet Esay speaketh off, that the Lord will come like a tempest, everyones heart shall faile them, and all the world astonied, and then the paines shall be like the paine of a woman that trauaileth, this is the day of the Lord, he shall come as one full of wrath and indignation for to make the earth desart, and roote out from thence the sinners: the Sunne shall bee darkened, and the Planets shall bring forth no more light: I will trouble (sayth he) the firmament, and the earth shall moue out of his place because of the wrath and indignation of the Lord God. Heare also the wordes of our sauiour Iesus Christ in S. Mathew, euen as the lightening that riseth in the East, and extendeth to the West, so shall the comming of the sonne of man be, the tribulation then shall be so great, as the like hath not bene since the beginning of the world vntill now, nor neuer shall be the like, the Sunne shall be darkened,

shall appeare to iudgemēt

Esa. 13

Marth. 24 Marke 13 Luke. 21 Ioel. 31

and the Mone shall giue no more light, the starres shall fall from Heauen, and the waues of the sea shall rage, and men shall be amased with feare, & the powers of heauen shall moue. Wo shall be in those daies to them that are with child, and to them that giue sucke: but as the time of Noe was, so shall the comming of the sonne of man be, for as in the daies before the flood, they did eat and drinke, marry and were married, euen vnto the day that Noe entered into the Arke, and knew nothing till the flood came & toke them all away: so shall the comming of ỹ sonne of man be, & then shall all kinreds of the earth mourne, & shall hide themselues in dens & caues in the mountaines and shall say vnto them, fall vpon vs & hide vs from the face of him that sitteth on the throne.

Blow out the trumpet (saith the Prophet Ioel) that all such as dwell in the lande may tremble at it, for the daye of the Lord commeth, and is hard at hand, a darke daye, a glomming day, a cloudy day, yea, and a stormie daye, before him shall be a consuming fire, and behind him

Ioel. 2

a

a burning flame. His throne (sayth Daniel) was lyke the fiery flame, and his wheeles as the burning fire, there flewe forth a fiery streame and went out from him, and then after this diuine execution of the wrath and indignation of GOD, the dead that are in the graues, Sepulchers, Tombes and Monuments, vnderstanding his voyce, shall rise and come forth, the bones and other partes shall finde out their ioynts for to ioyne againe together with the body, that the earth hath putrified and corrupted. All those that the beasts and other Birdes of the ayre hath deuoured, all those that the sea hath swallowed vp, all those that are inuapored in the earth, al those that the fire hath consumed, shalbe reduced & brought to their former state. All the bloud that the theeues, pirats, murtherers, tyrants, and false Judges haue vniustly shedde, shall then appeare before the maiestie of God, so that there shall not one drop of bloud be lost from the time of Abel that was the first slaine of men, vntill the last of all our yeres, so that ther shall not one haire perish. And if that were a cruell

Dan. 7.

Ephraim and his prayers.

ſpectacle or ſight to beholde, to ſée the beaſts forſake the earth which is theyr proper element, flieng the wrath and diſpleaſure of God, & to enter into the arke of Noe. How much more fearefull and dreadfull ought it to be to miſerable ſinners, to appeare before the diuine Iudge, where the bookes ſhall be opened, that is to ſay, the enormious ſinnes & offences of our poore conſciences, ſhall be then manifeſted and put in euidence. If that the vaile of the Temple did breake, the earth quake, the Sunne darken and chaunge his Eclipſe, for the wronge and iniurye that was done to Ieſus Chriſt being on the Croſſe, although in nothing hée did offend, what countenance may poore ſinners holde that haue offended him, blaſphemed and prouoked him diuerſe and innumerable times? If the onely ſight of an Angell did ſo affraye, that wée coulde not ſuffer him (as Saint Iohn doth witneſſe) who becauſe he could not endure his brightneſſe, fell downe as dead. And Eſay was conſtrained to ſaye, after the Angels had appeared to him, that all the bands of his body was loſed with feare.

The terror of Gods iudgemēt the vvhich S. Hierom feared ſo much, that hee thought alvvaies to vnderſtand this voice, ariſe yee dead and come to your iudgemēt

Apoc. 1

Alſo

Also the children of Israel had such great feare that they were constrained to say to Moles, Speake thou to vs and we wil heare thee, for we cannot abide this voice Exo. 20
that commeth from Heauen, the which maketh vs almost dye for feare, and yet the Angell spake vnto them graciously.) How shall then we poore sinners endure or abide the voice & shining brightnes of Gods maiestie being in his throne of glory, when hee shall saye that which Esay. 1
Esay speaketh. Ah, I must ease me of my enimies, and auenge mee on my aduersaries, my wrath shal be accomplished, and my fury shal cease. They shal know that I which am the Lord haue spoken in my Ezech. 5
zeale, and haue ceased my furye. I will come vpon them as a she Beare that is robbed of all her Whelpes, and I will Ose. 13
breake the stubburne heart of theirs. I haue holde my peace long, and kepte silence. But beholde, I will crye out as a woman that trauelleth. I will waste and Esay. 24
consume and drie vp their Riuers and waters, and tourne their darknesse into Prouerb.
light. I haue called and they haue forsaken me, I haue stretched out my hande,

and they haue not cared therefore, they haue despised my councell and correction. and therefore I will laugh at their destruction, & I wil mock them when their furor shall come vpon them, and when their paine and sorrow is at hand, they shall call but I will not aunswere, they shall seeke me, but they shall not finde me. And if the heauens are vncleane before him, and if he haue found fault in his Angells, what shall he finde to reforme in vs that are houses of earth, of which the foundation is dusse, and that are filled with iniquitie within our mothers wombe. And if the iust are with greate paine saued, what hope maye the wicked sinners haue, of which the number is so greate? For as the Scripture sheweth, that many are called, but few are chosen, and principally in the houre so perillous, where the deepest cogitations of the heart shall be opened and reuealed. It is the houre when the Monarches, Kinges and Princes shall giue account of the vnlawfull eractions that they haue made on their subiects, and of the poore shepe that they haue killed, in

Iob. 4.

S. Peter

stead

ſtead of taking the reuenge of the bloud that they haue wilfully and wrongfully ſpilled. It is the houre wherein the merchauntes and ſuch as haue traded in the circle of the world, that haue corrupted, depraued and ſolde by falſe waightes and meaſures, ſhall render iuſt account of the leaſt fault that they haue committed. At that houre the couetous man and the vſurer that haue beguiled ſome, and vndone others, ſhall pay themſelues the cruell intereſtes of that which they haue ill gotten. It is the houre whereas Magiſtrates and other wicked Iudges that haue corrupted, violated and ſuſpended Iuſtice, ſhall bee countable of their corruption and iniquities. It is the verye houre wherein widdowes, orphanes and other afflicted perſons ſhall make theyr complaintes before God of the wrong & oppreſſiõ ỹ hath ben ſhewed thẽ. It is the houre wherein all Paſtors and Prelates ſhall giue account of their flocke, and of their doctrine, ſuch as they haue miniſtred vnto them be it good or euill. It is the houre wherein the wicked ſhall ſaye repenting in themſelues troubled with

Sapien.5

horrible feare, beholde these the which in times past we had in diriſion, in infamie and reproch, eſteeming them as foliſh, and their life to be without honour, behold they are counted among the children of God, and their portion is among the Saintes. It is (ſaith S. Hierome) the houre wherein many foliſh and dumbe perſons, ſhall be more happyer than the wiſe and eloquent, many Shepheardes and Carters ſhall bee preferred before Philoſophers, many poore Beggars before rich Princes and Monarches, many ſimple and ignorant, before the wittye and ſubtile: the which beeing deepely waged and conſidered by Saint Auguſtine, ſayd that fooles and ſimple witted men rauiſhed the heauens, and the wiſe with their wiſedome were ſunke downe to hell. Let vs therefore that are Chriſtians looke to our ſelues, and take heede that we be not counted vnder the areſt & ſentence of the moſt greateſt miſerye of all the miſeries of the world, and to the regarde of which, all the humane calamities by vs ſhewed and vttered ſhall be but voluptuouſneſſe and pleaſures:

The moſt greateſt miſery of all other miſeries

the

the sentence of which I pretend to speak, is the same which is recited in S. Mathew the xxv. chapter, whereas it is said: Go ye cursed into euerlasting fire, where there is nothing but weeping and gnashing of teeth, which is prepared for the Diuell and his Angelles, before the beginning of the world, where they shall be tormented world without ende, and where they shall seeke death, but shall not finde him, they shall desire to dye, and Death shall flye from them. S. Iohn

Thus endeth the humane miseries.

¶ A short discourse of the excellencie and dignitie of man, composed in Latine, by Peter Boaystuau, surnamed Lawney, borne in Britaine, and since drawen into French by himselfe, and now Englished by Iohn Alday.



After that our good God by a wonderfull prouidence had created the excelent compasse or circle of this worlde (visible) which is no other thing than a shop or store house, in the which shineth and are manifest the bright beames of his sapience. Incontinently he placed therein Man, made to his similitude and lykenesse, to the ende that he might be King and Emperour of all that is contayned in this vniuersall worlde, and that man contemplating the excellencie of such a worke, might haue in admiration and reuerence the heade Authour and Creatour thereof. Lykewise to acknowledge the lyberalytie and cle-

The excellencie of man is knowen in his creation

Man emperour of the world

clemencie that he hath vsed towards him. Moreouer for the better shewing of the generositie and nobleneſſe of man, and how that he was more agréeable and fauourable to him than to all other things that he had created, and as it were acknowledging in him his proper figure, and illuſtrious mark, kéeping another order in his creation, than in brute beaſts and other things. For when that hée was minded to create the lyght, he saide onely: Let there be lyght made, and it Gene 1. was done: and when it came to the creation of darkneſſe, by his commaundement it darkened the ayre, and were separated from the daye: then he sayd, let the earth bring forth liuing creatures according to his kind, the which was done, and the earth begaune to bring forth all kinde of grécne hearbes: But when it came to the creation of man, he vsed another more greater delyberation, shewing that he put to the hande to this his chiefe or head worke, euen the excellenteſt of his creation, & then he said, let vs make man in our image after our lykeneſſe, and let him haue rule of the fish of

the

The order that God kept in the creation of man Gene 1.

the sea, and fowle of the aire, and cattell, and all the earth, and of euerye creeping thing that creepeth vpon the earth: shewing by this, that this little lumpe of flesh that he hath gathered and knit together, surpassed in excellencie and dignitie all other creatures: besides this, there is matter worthy of consideration in the creation of man, and that tourneth to his great aduauntage and honour. For whē that God created all other things that are contained in the foure Elements, as fishes plants, fowles of the aire, wormes, and generally all other beasts, he created the bodies and soules together (but not vnto man) but for the better exalting of him and decking with honour, hee hath formed and fashioned the bodye apart, to plant therein the soule by his inspiration, the which was not done without a cause, but for to instruct and shew vs by this creation, that the soule that he hath inspired to the body of man, is not taken of the Earth, or of the substaunce of certaine Elements, as certaine fonde, foolish and frantike Philosophers haue thought, some thinking that it is bloud, for that when

when all the bloud is come out, by some open wound, or else by the heate of Feuers, and that it is all consumed, then our life fayleth vs. Others thinke that it is a fire, for that the soule being in the body, the body is hot, and when it is gone, the body is colde. Others thought it to be wind, for that by taking of our breath it seemeth we liue. Others an exercitation of ỹ memory, as Asclepiades. Others a harmony of the foure Elementes, as Diarquus Others, a subtill spirite dispearsed all ouer the body as Hippocratus. The others a heate or hot complection, as Galen. The others a spirite, as Zenocratus. Others, a perfection of the body. And others with more greater blasphemie, that ther is no soule, and that our bodyes haue their mouing of their nature, as Crates Thebanus. Others that we are nourished in our mothers wombe, lyke the plants, as Crateppus Others also as Epicurus, that it was not altogether vncorporall, but that it dyed as doth the body, with an infinite more of such lyke dreames and fables, forged in Sathans furnace, that hath shadowed and blinded

Diuers Philosophers opinions, as touching the soule.

blinded their eyes in their ignorance and presumption, by a deceiptful shadow and false appearaunce, seasoned and dealed with certaine sweete words and absurdities of sentences, shewing themselues by this meanes controllers of the high mysteries of God, as though when that God created man and the world, hee had communed and called them to be his beholders and counsellers. But wee that are Christians, and nourished at a much better schole, reiecting all these fonde, foolish and diuellish opinions, doe beleeue that after that God had created man of the earth, he breathed into his nostrelles the spirite of lyfe, and man was made a lyuing soule. Now therefore ye must not iudge nor thinke this to bee a certayne blast or cooling of a breath that proceeded from the mouth of God, for it is simple, without anye composition or vnyture, but the soule to be a spirite decked and adorned with reason and vnderstanding, as Moyses writeth in his booke of the creation of the world. Now therfore you may see heere the creation of our soule to be heauenly and diuine, and hath no part with

With the body which is earthly, as they haue thought, but it serueth onely for an habitation or tabernacle, in the which it behoueth him to dwell and remaine vntill it pleaseth the Lord God to call it againe, as a Prince or an Emperour doth vnto him, whome he hath appointed in his garrison. And the cause why our god hath created vs of two substaunces, the one terrestrial, and the other celestial, is, that if we swell vp in pride, the creation of our body which is but earth, ashes and rottennesse doe retain and keepe vs back. Likewise when man doth begin to murmure against his God, contemplating his miserie to the regard of beasts, sodainlye remembring the dignitie of his soule, he being moued and rauished with a feruent desire to penterate euen to the heauens, for to acknowledge and confesse his most omnipotent Creatour. Which is in sum, that which I pretende to write at this present time of the excellencie and creation of the Soule, and of all his faculties, knowing well that manye other Authours, as Lactantius Firmianus and Gregorie Nazianzenus haue bene very

vtile

diligent in setting forth such things. Also ther are other graue Authours of late time, and others that haue exercised themselues in the lyke, Ianotius, Bartholomeus Facius, and aboue all other, he that hath written in our vulgar against all ỹ new Academians, Theodoretus Bishop of Syria, in his bookes of the nature of man, most learnedly translated out of Greeke into French, and brought to light by Roulind Peter, being workes worthy of perpetuall praise. But as for me, it shall suffice somewhat to disgest of the miseries of man, of the which it may be I haue treated with a stile too tragicall, if I describe sincerely any dignitie or excellencie of man, to the ende to moderate the furor of our stile, and to cause them to knowe that thinke vs to be too sharpe and seuere censures of Gods workes, what our iudgement is of the generositie of man, of whom the onely spirite or soule is of more value, than all that that is counted or esteemed excellent in all other creatures, yea of more value than the Earth and the Firmament, or all that is contained in them. Furthermore, that this

this felicitie of eternall lyfe, of the which we are assured by faith, is of so excellent and estimable valewe, that all mens tongues cannot comprehend, nor theyr thoughts and cogitations conceiue.

Great therefore is the testimonie of the dignitie of man, the which his Creatour hath so much estéemed, that he descended from his eternitie, and came into the world, and hath taken our fleshly nature and become man. Moreouer his bountifull goodnesse hath bene so great towards man, and hath so much loued him, (although he hath defaced the holy Image, that shineth in him) that he hath offered him his hand, and hath made him an inheritour of his heauenly kingdome, as his proper and legitimate childe, & hath put vnder his subiection all that he hath created vnder the circuite of the high heuens, also hath chosen him for his Temple & habitation, hath reuealed vnto him his most secret and hid secrets, and finally he hath created all, for the loue of this excellent & diuine animall: of the which the prophet Dauid marueling crieth out, saieng: O Lord what is man, that thou

art so mindfull of him, either the sonne of man that thou so regardest him? If the Elders in times past haue maruelled at the handie worke of God in creating the world so faire and so wonderfull, & how it can remain so long and many yeres, in his first forme, if they haue maruelled at the force and strength of the earth, the which doth not corrupt nor putrifie, although it hath borne and ingendered so many things. Moreouer, if that they haue maruelled and wondered how the fountaines and wells haue alwaies cast forth their waters, and yet haue neuer ceased nor fayled since they were made, & how the Sea hath retayned and receiued all the waters of manye great Riuers and flouds, without ouerflowing hir borders and limits. And if also they haue wondered how the Sunne which seemeth to vs so lyttle of figure can be greater than the earth, if the ordinaunce and excellencie of all these things hath so much abashed and rauished in great admiration, what might they imagine of him for the vse and seruage of whom they were created? In how great reuerence ought they

S. Iohn Chrisost.

to

to haue him, whome our God hath so much prayſed and eſteemed, that hee hath choſen him, chiefe Emperour of all the creatures viſible: And from the houre of his birth euen to his laſt race, doth giue his Angells charge of him, and they as faithfull miniſters doe aſſiſt him, counſell, ſauegard and defend him, as well from the inuaſions of wicked ſpirits, as of other ſnares of the fleſh & the world. Furthermore, he is indued with this excellent diuinitie, as to know and diſcerne preſent things, to remember things paſt, foreſee and coniecture things to come, to knowe the nature of things, to knowe and diſcerne vice from vertue, honeſtie from diſhoneſtie, and after that he hath knowen the meaning, nature and reſort of all that is contained in this world, he maketh an harmonious noyſe, reioyceth and penetrateth euen to the heauens, he knoweth them and giueth reſolution, ſheweth by liuely reaſon, that the nature that is in him is no other thing than a faire face and figure of God, or ſome booke or glaſſe ful of diuinitie. And although his habitation be on the earth, yet notwith-

Gene. 22. Exo 4. Thobie. 3 Heb. 1.

ſtanding he knoweth the courſe of the firmament by his vnderſtanding, lykewiſe the deapth of the Sea, all thinges ſhine vnto him, and although the Skie be of a meruellous and vncredible heigth, neuertheleſſe he contemplateth them as though they were nære him. No darkeneſſe of the aire doth confound the intention of his minde, the thickneſſe of the earth doth not let his affection, no profoundneſſe of water, can hinder his deſire. In conſideration whereof, Homer the great Græke Poet, did name men, Alpheſtas, which is as much to ſaye, as venturers or finders out, for it is the only propertie of man, to ſæke out the cauſe of all things, and by ſuch dilygence, the conſummation of all Artes in the time of a thouſande yeares hath bene founde out and conſumed, as Varon writeth.

Mercurius Trimigeſteus

Others haue named man Phos, that is to ſay, light, becauſe of the vncredible deſire that man hath naturally to knowe all things. The which hath cauſed many auncient Philoſophers to think, that the lyght was the verye perfection of our ſoule, for that there is nothing that more ha-

hateth ignorance, & that hath it in more detestation than man: the which is so maruellous, that he hath in him the spirite that is celestiall, the vertue of the starres, the influence of the Planets, the qualytie and propertie of the foure Elements: finally, to whome all creatures of God, celestiall, Angelicke, and terrestriall, serue and obey. Of the which certaine wise men of Aegypt wondering at, haue presumed to call man, God in earth, a soule diuine and celestiall, messenger of the Gods, Lord of things inferior, familiar of superior, and finally miracle of nature, and that more is, for the better showing of the nobleneſſe of man, sometimes his God descendeth into him, doing miracles which of himself he could not doe: as we haue read in histories of Clazonmeus and of Aristeus, the which oftentimes departed out of their bodyes, and went heere and there, and beeing returned, they shewed things vncredible, the which afterwards by experience was found true. As one Cornelius a Priest sacred, beeing at Padoua, during the warre betweene Cæsar and Pompei, was so ra-

the praise of mā, by the vvise men of Aegypt.

Clazonmeus and Aristeus

uiſhed, that he counted all the order of the battell better then thoſe that were preſent. Likewiſe Apolonius being in Epheſus ſawe and ſhewed that which happened to Nero in Rome: Socrates was found raviſhed talking with his ſpirite, not ſeing nor knowing that which was done hard by him. In lyke manner Plato was euery daye in a traunce certaine houres, in the which at the laſt hee dyed. The Poets in their furie did write and ſhew of things more diuine and heauenly, than humane and earthly, and after that this furie had left them, and that their ſpirite was forſaken of this diuinitie, they vnderſtode not what they had written, nor the others alſo. The which may be manifeſted in Homer the great Græke Poet that ſhall ſerue an example for all, who although that from his infancie was blinde, yet notwithſtanding he hath deſcribed and ſhewed of things ſo profound and wonderfull, that ſome haue boldly written of him, that if all the wiſdome of Poets were laid together, it would not be equall nor compare with that that ſhineth in his workes, nor hee him-

A praiſe of Homer

himselfe if he were aliue, could make a-gaine that which he hath made. The which giueth vs to vnderstand, that man is the very chiefe worke of God, who if we doe well consider, we shall finde that he is painted or drawn out with another then a humane pencill. The which thing the most part of ỹ ancient Philosophers, though they were neuer so subtill, haue not knowen, or els haue bene founde so variable in that that concerneth his creation, that ther is no hold to be taken of their writings. But thinking to haue well pulled off their fethers, they haue but fleted in speculation, in friuolous words & deceipts, and feede vs with a number of dreames & illusions vnder the pretextte of their deceitfull words & coloured language, who notwithstanding are constrained to wonder & maruell at the wisdome of the workmaster, if they will bee vpright Iudges, & cast their sight on the wõderful cõposition of our humane body. For what is he, be he neuer so ignorant or doltish, that feeleth not shine some marke or beame of Diuinitie in a mans heade, without standing, to discouer

An error of the philosophers

in that that concerneth the creation of mā

the excellent ornamentes of the other members in euery part? What excellencie and beautie is there in the heade of this beaſt, the which is the tower and rampire of reaſon and of ſapience, out of the which as of a Fountaine proceedeth diuers operations of the memorye, the which bringeth forth ſo manye and diuers commodities. But who doeth not maruell of the memory? The which as Plato writeth, is the ſecretarye that alwayes remayneth within the tower, the which keepeth and retayneth the things that ſodainly paſſe, the office of whome, is to conſerue in his treaſures, and receiue innumerable things, yea, that differ, without confounding them, but confirming them in their puritie, for to ſerue afterwarde, when that by a remembraunce shee rehearſeth that, which of long time it hath conceyued and gathered together, and then is perceyued a knowledge of infinite things all diſagreeing, the which are brought forth in ſuch an order, that they giue no lette nor mutuall trouble. But what myracle is there in the inexplycable ſubtili-

Deſcription of the beautie of mās head

tie

tie of our eies, the which are placed in the moſt higheſt part of the towre for to bée beholders of things celeſtial, and on that ſide whereon we ſée it is couered with little ſhining ſpots: the roundneſſe of which repreſenteth two pretious ſtones to the end that with a profound memorie it ſhould penetrate the Images of things ſet before thē ſhining as a glaſſe, and they are turnings and moueable, to the end that they might turne hēre and there, bēing not conſtrained to beholde that which might diſpleaſe them, & they are adorned and decked with couers or liddes, which are as bulwarks for to defend them from euill or noiance, aboue the which are the browes made like arches, for to ſtop and let the ſweate and other ſuperfluities that they ſhoulde not offend nor hurt them. But what ſpectacle worthy of admiration doe we finde in the faſhioning of the noſe, is it not a litle wal reared for the defence of ỹ eies, and though it be little it hath thrée offices appointed: one is to retire and put forth his winde and breath: the other to ſmell: the other to the end that by the

A prayſe of the excellency of the the eyes

A praiſe of the browves

A praiſe of the noſe

Lactãtius Firmiã in his booke of the praise of God.

holes and openings, the superfluities of the braine be cleansed and purged, & voided as a channell or sinke doth the filth and water. But by what meruailous ordinaunce are the lips placed and put together, the which seeme to be ioyned & knit one to an other, within the which the tongue is inclosed, the which by his mouings conuerteth the voice into words, interpreteth & sheweth the intention of the spirit. But who is it that meruaileth not at this little morsell of flesh that is not aboue three fingers broad, and that is almost the least member of man, yet notwithstanding it praiseth GOD, and sheweth and manifesteth the beautyes and perfections of that which God hath created, it disputeth of the heauen and of the earth, and of that which is contained in the foure Elements, notwithstanding it cannot alone fulfill the office of speaking, if it haue no helpe of the teeth, the which is manifest to vs by younge children, the which begin not to speake before they haue teeth, and old men after they haue lost them, stammer and cannot bring forth their words, in such sort, that

A praise of the tongue

Praise & vsage of the teeth.

that it seemeth that they are returned to their infancie, for they become childish, Furthermore (as Lactantius) sayth) hee hath created the chin and set it out after so honest a forme, and hath enriched it with a beard, for to cause vs to knowe the fruitfulnesse and maturitie of the body, the difference of the kinde and ornament of the virilitie and strength. As touching the eares they are not idle, they are placed in a place high and eminent, for to receiue the sounde that naturally is borne high, they are open and not stopped, to the ende that the voice be carried by the secret trunks retained and staied. Also he hath caused therein odours and vncleanenesse, that the little beasts or flies ỹ wil offend the hearing, the which is ỹ most excellentest things of our senses, might be therin snared & taken as in Birdlime. And yet the meruailous worke of all these parts is nothing to ỹ which followeth, if we will consider in generall all the proportion of the face, of the which dependeth two meruells: the first, that among all the men the which are almost infinit, all of them do so differ in the

Praise of the chin & of the beard

Prayse of the eares.

the face, that among so many thousande millions of men there cannot be founde two like, but that they are blemished by some markes and notes: the second, that nature hath made to humane creatures in so little a part as the face, a beauty so exceeding great, that somtimes we desire to dye of our good wills, and gladly sacrifice our selues for the beautie of some persons, and we are so stirred euen to become out of our wits, by the prickinges & prouocations of this faire and beautiful face. In witnes wherof I could bring forth an infinit number of worthy personages, as well auncient as moderne, which seemed to haue spoiled the firmament of his most richest treasures, for to paint out all the corners of the earth, and to exalt the memorie of them and theyr writings, vnder the onely inuocation of this beautie, as though thereon their whole glory & honour did depend. For the beames that procedeth of this resplendishing beautie, penitrateth euen to the most liuelyest parte of the soule, and maketh their force to bee felt excessiuely of those that beholde it, the which

A praise of beauty as well of men as of women.

is

is the cause why the poore passioned haue brought theyr owne desires in seruitude, and rendered their poore soule martired, obedient & handmaide, and almost transformeth them (if it were possible) in the same beautie that they admit and loue. Moreouer, there is an other miracle in the face, the which although it bee not aboue the greatnesse of halfe a foote, notwithstanding in the least mutation or chaunging thereof, appeareth the difference of men, ioyfull and sorrowfull, of the hardy and the fearefull, of the angry and of the pitifull, of the louer, & of him that hateth, of him that liueth in hope, and he that is without hope, of the whole and of the sicke, of the liuing and of the dead, with other infinite affections, as well of the body as of the soule. For this cause it is that this greate Philosopher Trimigisteus, after hee had profoundlye plunged in the contemplation of this humane worke, cried out, saieng: Where is the Painter so well sorting his coulours that could paint these faire eyes, that are the windowes of all the body, and glasses of the soule? Who hath formed the lippes

Beautie hath moued many to vvrite.

Ie. Cardan

Most learnedly trãslated by Monsieur du Prean my fried, of whom I followv the traduction as faithfull.

lippes and the mouth, and knit together sinews? Who hath mingled the vaines like water brookes, diuided all ouer the body, by the which, the humour and the blond running into diuers parts deweth all the members with his iuyces and liquors? Who hath made the bones, who hath knit and ioyned them together, the which as gards and staies doe retayne the thought, if it would exceed his bonds and goe out of order in resisting reason & temperance? Who hath couered the flesh with so tender a skin, separated the fingers & their ioynts one from an other? Who hath spread the largenesse of our feete, which serueth for foundation to all the bodie? Who hath opened the pipes and conduits? Who hath placed the stomacke, and imprinted in the heart this peereleſſe figure? Who hath wouen together the threeds and roates of the lights, and ingraued the Liue? Who hath giuen to ỹ belly so large a compaſſe? Who is it that hath made ỹ most honourablest members to sight, and the foule and filthie ones hidde & placed out of sight. Behold (saith he) how many diuine workes

are

are shewed in one onely matter, what beautie there is in euerye one of them, how they are equally compassed, and differing one from the other in theyr offices and actions. Whome thinkest thou hath so formed & made them? Who is the father and the mother, but one God inuisible.

It seemeth now that we haue sufficiently philosophied vppon the contemplating of humane Nature, there resteth nowe to the perfection of mans honour, to shewe that there is no Arte nor science but that men haue excelled each one in theyr degree, more or lesse according to the influences and fauoures that haue béene giuen them from Heauen. I wil leaue to speake héere of liberal Arts, and generallye of all disciplines, for to auoid prolixtie, the original and inuention of which is due to mã, as to his soueraigne Author, I will therfore shew certeine particular thinges, in euerye one of which I wil expresse and make manifest what the dignitie and subtiltie of man is. How wonderfull should seeme to vs the magnanimity & noble heart of Alexãder, which

The Author praiseth man by force of armes.

which in his young and tender yeares lamented & wept bitterly, knowing that his Father Philip had obteyned victory of diuerse and sundry battells: and after that he was demaunded of his gouernours from whence proceeded those teares with ỹ which his face was dewed and couered: for feare (said he) which I haue, that my father hauing ouercommed so many people and Nations, there is nothing lefte for mée wherein I might exercise this excessiue desire that I haue to fight and become pertaker of his glorie. O what Oracle of generositie and manly courage was there in this childe, to whome afterward Fortune succéded according to his desire, for before he was come to the age of thirtie yeares, he had subdued so many nations, that he found no more that did resist him in the world, so that he was constrained to go or trauell to the furthermost partes of Affrica by the wildernesse and desarts to try his strength against wilde and brute beasts, for to ouercome them as well as men: the Historiographers write of him that he séeing himselfe Monarch of all the

The noble heart of Alexander in his youth

worlde, remembring with himselfe that he had heard say of a Philosopher named Democritus, ý there were many worldes, for the which cause he caused many Pioners and Artificers to digge and undermine the ground, to the end that if there were any other people found, they might be brought under his obedience.

Alexãder caused the earth to be digged to vvarre against the Antipodes

Likewise of Iulius Cæsar and Pompei, one of ý which beside the victories of ciuill warres, fought fiftie times in battell ranged, and slue eleuen hundreth, foure score and twelue thousand men: the other besides nine hundreth and fortie shippes that he had taken on the sea, conquered and had victorie of eight hundreth seuentie fiue Townes from the Alpes, to the furthermost part of Spaine. Let vs not leaue out the glory of Marcus Sergius, who after he had lost his right hand, and receiued. 23. woundes at diuerse times, fought afterwarde foure sundrye times with his lefte hande, and after he could not helpe himselfe therewith, he made him an hand of yron, with the which he fought at the siege before Cremona, defended Playsance, and toke twelue pla-

A praise of Cęsar & Pompei.

A praise of Sergius almost vn credible.

ces in Gaule. Let vs leaue speaking of armes, and come to Artes and sciences, that seeme to vs more vile and abiect, as Painting, Caruing, Grauing, and such lyke. Zeuxis a most excellent Painter, counterfeited by his Art a Vine full of Grapes, so subtilye wrought, that the Birdes that did flye in the ayre would strike against it, thinking there to finde foode. And Appelles for the space of ten yeares employed all his wit and policy, to paint an Image of Venus, the which was endued with so excellent beautye, that the young men that stood beholding of it, became amarous, as though it had bene some liue Image, and therfore by publike Edict hée was charged to kéepe it secrete, for feare to allure the youth to corruption. Who is it that doth not meruaile of ỳ which Pausanias a Gréeke Historiographer writeth to haue béene formed and made in Heraclia a prouince of Peloponensia by a certeine artificer, the which composed a brasen Horse, hauing the taile cut and deformed, and all the other parts of the body perfect, to the which notwithstanding the other horses sought

The excellency of man in painting.

The meruailous cunning of a man

sought to ioyne and couple, with such ardent desire and affection, that they brake oftentimes their houes with their often riding and horsing of him, and for all that they were beaten and driuen awaye, yet woulde they not from thence, but they would rage as if they had found a proude Mare. But what secret thing, what charme, or what hid vertue was there herein, which could constraine and force the brutish beasts to obey & loue a trunke or mettall voide of feling or vnderstanding? Plutarch extalting the excellencie of man, writeth that Archimedes did draw with one hand, & with one cord or rope ouerthwart the Market place of Siracusia, a great ship fraighted with merchandise, as if it had bene a horse that had ben lead by the necke, & all by the science Mathematik, the which Baptist Leon one of ỹ experteſt men in Architicture in our time, assured to do, if any great Lord would furnish the thing. What miracle in nature may bee founde more greater then this deuise of glasse ỹ Sabor king of the Persians caused to be made, ỹ which was so great ỹ in fashioning a brasen horse.

he was set in the compasse thereof as in the sphere or compasse of the earth, seeing vnder his feete the cloudes and starres that did rise and lye downe, in such sort that though he was mortall, hee seemed to bee aboue the height & expectation of immortalitie. What thing more greater & diuiner? what may be more meruailous, specially in the King that ruled all the worlde, who after the possession of the Earth and the Sea, hee seemed to possesse the cloudes, the Heauen and the habitation of God. But what Deitie or celestiall spirit might bee hid in the statue or Image of Memon, the which is most lykest a myracle. For euerie time that it was brightened with the rising of the Sunne shining vpon it, it gaue a great sound and noise, and neuertheless man was the authour or inuenter, as Strabo and Cornelius Tacitus sheweth. Who is it that would not be rauished in admuration, if at anye time hee haue read ỹ which the Hystories make mention of a Doue of wood composed by Architas, being made by certeine figures of mathematike, did flie in the aire, some

Cardanus

A vvõder ful Image

Diuinitie of the spirit of certeine men

tymes

times high, sōtimes low, as other birds, in the imitating whereof Albert forged a brasen head, the which coulde speake plainely, as if it had bene a liuing soule enclosed therein. As in lyke case Galen an Authour worthye of credence writeth, that Archimedes forged a Glasse that burned in the Sea the Shippes of his enimies, the which thing should not seeme to vs straunge nor vncredible, to those that haue seene a Spaniard which was in our time, so cunning in the composition of Glasses, that he made some representing two phisnomyes or faces, the one aliue, the other dead together, a thing so straunge to contemplate, that many sage Philosophers, not finding nor knowing the reason, could no otherwise chose but wonder at the worke, and at the workemaister. There haue bene others as Ptolomeus maketh mention, that haue made such straunge Glasses, that in loking therein, there woulde appeare so many faces as there be houres in a daye. What greater cunning may there bee in mans hand then in comprehending all Homers Iliads, ỹ containeth

Straunge glasses

I know not how many thousand verses in a scroule of paper that was enclosed in a Nut shell. An other made a shippe with all her furniture that a hunny Bee with her wings might couer it. Besides an infinite number of other thinges of mans inuention, the which for prolixitie I leaue out. Wee haue sufficientlye shewed (to my iudgement) ỹ things most notable that the antiquitie hath had in greatest admiration in noble & cunning personages, the which by theyr doings haue shewed with what diuinitie and excellencie of spirite man is endewed. Now ther resteth in few words to shew & make mention of things of our time & of late yeares, to the end that not leauing the glory buried in the darknesse of oblivion, we giue not all ỹ aduantage & preheminence to others. Among al ỹ works and doings of our auncestors & elders, I can finde nothing ỹ may be equall or cõpare to the wonderfull inuention, vtility & dignitie of printing, the which surmoũteth all that the antiquitie may conceiue or imagine of excellencie, knowing that it conserueth & keepeth all the concepti-

A praise of the inuentiõ of men of our time

ons

ons of our soules, it is the treſurer that doth immortalize the monuments of our ſpirits, & eternizeth world without end, & alſo bringeth to light the fruits of our labours. And although somewhat may bee added to all other arts & humane inuentiõs, yet this alone hath entred with such good hap and perfection into this world, that ther cannot be added nor diminiſhed any thing that doth not render it defectious & deformed: theſe effects are so meruailous, & executed with such celeritie & diligence, that one man alone in one day will print more letters, than the moſt prõpteſt Scribe or Scriuener may write with pen in the space of one whole yere. Who is it therfore that doth not meruel at the barbarouſnes & miſery of the Elders, the which as Strabo, de ſitu orbis writeth, firſt did write in aſhes, then afterward in barks of trees, after that in ſtones, thẽ afterward in leues of lawrel, then in lead, conſequently in parchment, & at the laſt in Paper. And as they were variable in their mãner of writing: ſo vſed they diuers inſtrumẽts: for on ſtones they did write with yron, on leaues with

A praiſe of them that haue inuented Printing.

The abſurditie of the elders before our time.

pincers, on ashes with theyr finger, on barkes with knives, on parchment with canes, on paper with quilles. And first theyr inke was liquor of a certeine fish, afterward with the iuyce of Mulberies, after that with Chimney sout, then with Vermillion, & then with Gaules, Gum, and Coporas, the which I thought good to set forth to manifest and shew vnto you the barbarous doings in the former age, wherof this Almaine hath eased vs. Of whom Polydorus maketh mention, who in the yere. 1453 found out the right vse of Printing. I could in like case giue the second degree of praise to those that haue inuented the vse of Guns and munitions for warre, were it not that I haue shewed in my second booke of the miseries of man, that it bringeth more harme and detriment, than decoration and ornament to our humane kinde. And yet this is more myraculous, which Brasauolus hath written, that a man of Ferrara hath founde in our time the inuention to make Gunpouder that maketh no noise in going out of the Gunnes mouth. Leaue

The inke vsed in the olde time.

we

we therefore these thunders and rorings of Iupiter, inuented by the Diuell for to spoyle humane kinde, and let vs returne to the cunning and liuelinesse of spirite of men of our time, in the number of which we may put an Artificer of Italy, that presented to the Prince of Vrbin, a Ring for to put on his finger, in ỹ which was set a Precious stone, wherein there was a Diall, the which beside the lyne that shewed the houres, gaue warning with a stroke vnto him that did weare it, of euerye houre. Who is it that doeth not maruell of that that Ierome Cardan, a man worthy of credence, being brought vp in all erudition and learning, witnesseth to haue seene whilest he wrote his bookes, that a man publykly at Millane washed his face and his handes with molten Leade, hauing first washed them with a certaine other water: what miracle is this, that man should expose his flesh, which is so tender and delicate, against the furie of a mettall so hot? Now therefore there resteth no more in man, but to make himselfe immortall, seeing that he hath found the meanes to expose

Cardan

Man vvasheth his face vvith melted mettell

his naked members to the violence of fire. And if this seeme to vs wonderfull how he might resist the heate, yet this is no lesse straunge of that which Alexander, and more then fiftie other Historiographers writeth, that in their time in Cicile, there was a man that euerye one named the fish Colas, the which from his infancie frequented and dwelled in the Sea, and there remained with such obstinacie, that he became aquitall, and departed not from thence the most parte of his lyfe, and sometimes he was the space of fiue or six houres hid vnder ỹ waters, so that no man might see or perceiue him, euen lyke a Fish, and woulde remayne eight or tenne dayes on the water, and not come out, and woulde enter into the Vessells that hee found on the Sea, and would lyue and eate with the Mariners, and then cast himselfe againe into the Sea, and sometimes he would come to shore, and he liued very olde, leading this aquitall life, and confessed himselfe, that when he was out of the water, he felt a great payne in the stomacke. Pontanus hath also written it. There resteth now no-

Alexãder ab Alexandro.

Man aquitall.

nothing to man but to penetrate the aire and the firmament, to become familyar with them. And yet there was one Leonard Vincius the which hath sought out the Art of flieng, and had almost luckely atchieued his effect, without putting in count the Histrians that we haue seene in our time flye on a rope in the ayre, with such derteritie and perill that the very eyes of Princes and great Lordes that beheld them were amazed, and could not abide to see them. It is not therefore without a cause, that Mercurius Trimigisteus describing the dignitie of man, & of the diuine celeritie of spirite with the which he is endued, said vnto his sonne Tatius, what doest thou thinke thou art, what treasure thinkest thou that thy members containe and keepe, commaund thy soule to passe the Ocean Sea, and it shalbe as much as thou hast commaunded, without passing out of his place, cõmaund it to flye to heauen, and it shall flye incontinently without the helpe of any wings, & also ther shall be nothing ỳ shall let or hinder his course, neyther the burning heate of the Sunne, neither the

The art of flieng like the Birdes inuented by man.

am-

amplitude or spreading of the ayre, neither the course nor reuolution of the heauens, nor of all the other clouds, but that it shall penetrate and passe forth. Furthermore, if thou art minded to surpasse all the globes of the firmament, and see what is there contained, it shall be likewise lawfull for thee: see then how great is the alteration of the Soule, esteeme thy selfe immortall, and that thou mayst comprehend all Artes and sciences, exalt thy selfe aboue all, and descende more deeper then the deepest, gather together all the meaning of thy deedes, likewise of fire, of water, drinesse and moysture, bee thou ouer all the parts of the worlde, in heauen, in earth and in the sea, dwell or inhabite out of the vessell of this bodye. Man therefore is a great miracle of Nature, who although he be composed and made of a mortall nature: neuertheless the other is celestiall, and remembreth the giftes of grace, it despiseth the terrestriall things, and wisheth for heauenlye things, for because that the better parte feeleth to haue from thence, his proper affinitie, and naturall aliaunce. But if

the

the soule or the reason which is a faculty and power of the same, which can no more forsake it, than the lyght or brightnesse doth the Sunne, might be seene openly and visibly, what miracle or straunge spectacle might we see of hir maruellous effects: but she is letted by the body, & by the memory, ỳ which Mercurius nameth tyrants and murtherers of the same, the which doe so let and hinder, that shee can not shew hir diuine excellencie, vnlesse that by contemplation we seperated our selues, and sequestrate from them. And then when that she is seperated from this burthen of the body, and almost purified, it receiueth heauenly impressions, flyeth vp to heauen, talketh with the Angells, and penitrateth euen before the Throne of Gods maiestie, & being inflamed with a diuine feruencie, it bringeth forthe things miraculous and almost vncredible. As we read of Moyses after that he was separated from men, and was a certaine time in the Desart of Aethiopia, his face did so shine, that the Children of Israel could not beholde him. Saint Paule was rauished to the third heuen.

The maruellous beautie of the soule, if it might be seene openly

In

In like case Socrates sometimes as transfigured, did diligently and stedfastlye behold the Sunne for the space of an houre, after which sight he was lyker death, than life. Alexander the great being on a time in extreme perill of his lyfe in a certaine battel that he had in the Indies, being without helpe or succour, he was in such an agonie that he sweate pure blond from his face and his body, so that it seemed to the Indians, that he was all on a fierie flame, the which caused amõg them such feare, that they were faine to forsake him and let him go. By this you may see then, that sometimes the Soule hath so much power ouer the body, the which is but the sepulcher wherein it is buried, that she breaketh out, & surmounteth our capacitie, and seeketh to see again his first home, which is heauen, in such sort, that the body remaineth void of feeling or mouing. As S. Augustine reherseth of a Priest, the which so often as he would be in contemplation or praier, hee was so feruent therein, that he wold fall downe as dead or in a traunce without breathing or any feeling in him, so that what

Alexãder in his anger semed to be all on fire, & to cast foorth flames.

what paine soeuer was shewed him, hée felt no harme at all, and after he was returned to himselfe, he woulde tell such straunge things, that the assistants wold marueil to heare him. Herodotus writeth the lyke of a great Philosopher that was named Athæus, whose soule did many times forsake his body, & after it had peregrinated or wandred through diuers countries and regions, it shewed by order that which it had seene, the which was approued to be as true, as though it had bene present. The death of Iulian the Emperor was foreshewed him by a childe comming out of a traunce, who after he had loked in a glasse, shewed him of his destruction, and how his enimies were comming, & those that should kill him, without hauing any knowledge or hearing any speake thereof. A certaine Philosopher did the like to Pompey, the which shewed him in a glasse the order of his enimies ready to march in battell. These are the effects of the soule, ỹ which somtimes being vnboũd frõ earthly bõds, is rauished in ỹ contẽplation of heuenly secrets, & doth vncredible, miraculous, & mar-

maruellous things, and that seemeth almost to fight with the nature, which is the cause that for the most part the vulgar sort referreth many things to the inuention of wicked spirits, the which they ought to attribute to man, as his owne and proper heritage. It is of a truth that Leonard Pistorienſis did so well dyet himselfe, bringing his body into such temperaunce, that by lyttle and lyttle he abstained from eating but once a weeke.

The maruellous diet of man

And yet this is but lyttle to that which other writers doe write of a man that was in the time of Bochas in base Almain, that for the space of xxx. yeres toke no repast nor refection by the mouth: the which thing should seeme vnto vs vncredible, without the confirmation that wee haue of an infinite number of witnesses, of the which some of them haue written, and other haue seene with their eyes.

Rondolet in his history of fishes and many Elders

Brother Nicholas of Saxony, a Swetian of Nation, the which remained or dwelled xxii. yeares in the Wilderneſſe, and continued in his abstinencie during his lyfe, without giuing or ministring anye foode or sustenaunce to his bodye. The

An vncredible abstinencie.

which

which Damascenus proueth by manye reasons may be possible and according to nature, seeing that many beasts & wormes are in the bowells of the earth, & remain hid many moneths and yeares without food. And at this day it is said that ỹ Scithians will continue twelue dayes without meate, beeing comforted with the vertue of a certayne hearbe, that they keepe inclosed in their mouth. Now what shall we seeke more in this creature of God that is wonderfull reserued diuinitie, for if we should rehearse and declare all the singularities and excellencies that are manifested and shewed in him, of the which many writers make mention, I should occupie a large volume. Some by a hid, secret and diuine misterie, could not by no meanes be offended or grieued with any kinde of poyson or venom, as a King named Mithridates, who after that he was vanquished and ouercome by Pompei, chose rather to die, than to fal into the hands of his enimies, and for to rid his lyfe, toke diuers venomes and poysons, but after that he had tryed and tasted all, could finde none of sufficient

Mithrida tes could not die by poyson

strength to ouercome him, for his owne proper nature did kéep and preserue him against their power. So that seeing that by this meanes he coulde not dispatch his lyfe, he was constrained at the last, to kill himselfe with a dagger. Galen the Prince of Medicines writeth, ỹ a maid (named Napellus) was nourished with poyson in hir young yeres, to the which she was so well accustomed, that ỹ poyson did turn to hir nourishment, & did hir no harme, and yet those that laye with hir, being onely infected with hir breath, receiued sodaine death. Auicen writeth, that in his time he did sée a man, from whom all venemous beasts would flye, & if by chaunce any one had bitten him or touched him, they shoulde straight waies die. Some whom the Grécks had named Ophirgenes, haue with onely touching healed the stinging of serpents, and laying the hand on a body, woulde draw out the venom. As also do ỹ Psiles and Marsians a people of Affrica, the Ambassador of which named Exagon, being come to annuntiate & shewe some thing to the Romans, was put naked in

A maruel of man that resisted poyson.

a tunne full of serpents, Vipers, Adders and other venomous beasts, for to trye whether that their saiengs were true. But so sone as he was put therein, in stede of offending or hurting him, they did licke and cherish him. To be short, there are found things so phantastical & straunge in man, that many elders after they had considered the meaning of all things, & finding nothing equall or to cõpare with the maruellous prouidence & industrie of man, would be called Gods, and worshipped and honoured as a Deitie. Some haue bene so constant, that they did neuer laugh, as Marcus Crassus, for this cause he was named Agelaste, for that he was neuer seene laugh. Some haue neuer snorted nor routed, as Pomponius. Some haue neuer spit, as Antonius the second. Some haue neuer felt dolour nor paine in their bodye, as Pontanus writeth of himselfe, who sometimes would let himselfe fall, & yet felt no harme. Some haue had such a clere sight, that they coulde see well, fiftie or three score leagues off, as Solin & Plinie write of one ỹ was named Strabon, the

the Psiles & Marcians did vaũt that they cold not bee hurt with Serpents, the which the Romanes caused to be tried in an Ambassadour of theirs.

which in the time of open warre sawe from a promontorie of Cicill, the ships to sayle from the Port of Carthage in Affrica, although it was aboue a hundreth thousand distance. Tiberius ỹ Emperour waking a certaine houre in the night, did see all things aswell as by day. There are certaine men (as Plinie witnesseth) in the country of Cardolus, that will runne as swift as Dogs, and go so fast a pace, that it is vnpossible to take them, but onely by sickenesse & age. Quintus Curtius, and many others write, that Alexander the great was composed of such harmonie and temperaunce of humors, that his breath smelled naturallye like Balme, also his sweat was so swæt, that when his Pipes were open, they thought that he was all perfumed with perfumes: & that which is more strange, and harde to beleeue, his body cast such a sauour being dead, that one would haue iudged it full of Aromaticall Drugges or Perfumes. Caius Cæsar was so good on horsebacke, that he caused his hands to be bound behinde him, and it was a meruailous thing to see, and vncredible

A maruel of ỹ sight of an emperour

to

to heare, that holding his knées close to the horse, without bridle and saddle, hée would staye and turne a horse so lightly or nimbly, as though he had bene bridled, the which was in the time, when he fauoured Marius against Sylla. M. Paulus a Venetian reciteth, that the Tartarians haue so much power ouer spirits, and are so excellent in séeking the secrets of Nature, that they cause darknesse to come when they will, and that he being once compassed with théeues by this Arte, with great paine escaped. Haitonus a man of singular doctrine, and of great authoritie, is witnesse of this in his History of Sarmates, that the armie of the Tartarians almost ouercome or destroyed, was againe restored by the Enchauntment of a Standarde bearer, that caused darkenesse to come vpon the campe of his enimies. I haue read in many ancient Histories, that the Aethiopians by the vertues and properties of certaine hearbs gathered in season, doe drye the flouds and Riuers, and doe open all things that are shut. What shal we say more of ỹ excellencie of man,

there hath bene found some so wonderfull in Musicke, that they chaunged the affections of those that did heare them, their iests and mouings, caused them to be ioyfull, sorowful and bold, according as they would adulciate or harden their noyse. Terpander and Metimeus, Empedocleus, Orpheus, & Emphion, haue bene so excellent in this Arte, that they healed in their time manye that were franticke, mad, and possessed with spirits. Pithagoras by the perfection of this Art so rauished ỹ memorie of a young man, within fewe dayes, that he made him chaste, and caused him to forget the louing passions that tormented him continually. All the Greeke and Latine writers that haue treated of the gestes of Alexander, make mention of his Harper Thimotheus, who when he was at a banket, plaied an Alarum or assault, causing the King to forsake the banket, and take his armor, so that his spirits remaining vanquished or ouercome, was constrained to obey to ỹ harmony that proceeded from the instrument. Agamemnõ going to warre against the Troyans not

hee-

beeing very sure of the chastitie of his wife Clitemnestra, left hir in the gard & keeping of an excellent Harper, who whē that he saw hir in hir amorous toies, mitigated hir burning heate by the sweetenesse of his instrument, in such sort, that Aegistheus could not obtaine his desire before that he had slaine the said Musition, which by his Art & harmony was so faithfull a keeper and protector of hir. Amōg these we may recite ỹ great king Dauid, who by the vertue of his Harpe did mollifie & appease the furie of king Saule, when that the wicked spirite did tormēt him, as it is most playnly shewed in the second booke of the Kings. But to the ende that we may winde out of this Labyrinth of the praises of men, & to set the last seale to the dignitie & excellencie of man, there is no part of him, but that there may be some fruit gathered to the vse of Phisick, as Galen & many others write. A mans fasting spittle serueth against the biting of venomous beasts, and also killeth them, it helpeth the Opthalmists: the filth of a mans eare called eareware, being applyed vn-

There is no part of man, but that there is some

fruit drawen out to the vse of phisick

to our nostrells, serue in stéd of dormitories, and prouoketh slépe: Mans vrine or water is good against the dropsie, and for many other vses of Phisicke. The sweate of a man, is excellent for to mitigate the Goute: the bloud of a man being drunke hot, healeth the passion of Loue, as Authours doe write of Faustin wife to Marcus Aurelius. The flesh embalmed that we call Momea, is very souereigne in many vsages of Phisicke.

Edoardus

Many auncient Phisitions of Grecia and Arabia, haue vsed the marrowe of our bones, the braynes of men, and their bowelles, yea, euen the dust and ashes of mens bones, for to drink them, and cause them to serue with maruellous effectes to the vsage of Phisicke. Orpheus and Orchilaus healed the quinancie with humane bloud: yea, the filthe of our nailes, as Plinie witnesseth, doth heale the Feuer, so that there is no member of a mans body, but that it is profitable, not so much as the sweate of a man, but that hath bene prooued as Galen writeth: also the breathe of a man well tempered, comforteth greatly the

Plinie.

Le-

Leprosie, as in like case the excrementes of man (the which cannot be pronounced without shame) the which as Xenocrates saith, was vsed to ỹ vse of auncient Phisick, finding so many healthfull & excellēt remedies in man, that the antiquitie pardoned no member, though it were neuer so abiect & vile for to drawe out profit. Seeing then ỹ man is so worthy & so excellent, so wonderfull & celestiall: Let vs therfore leaue hereafter to compare him to brute beasts. The which although God hath prouided for them, all ỹ for them is needfull for the preseruation of their life, giuing to some skin, others haire, aswel for to sustaine & endure the violence of ỹ cold, as other inclination of the aire, & to others muniments & defences for to repulse the exterior euils: to other lightnes & swiftnesse to run & flye: to others subtilty to hide themselues in dens & caues of the earth, to others feathers & wings, that they may flye in the aire, to the end to euitate the furie & rage of man, all the which thinges notwithstanding are of little value to the regard of man. For although he be created naked, and couered

with so tender a skin, ỹ quickly hæ is hurt, & receiueth harme, yet neuertheless ỹ was not done without great prouidẽce. For knowing that he had to exercise his fansie & other interior senses much more diligently than ỹ brute beasts to serue afterward to the vnderstanding, it was therefore necessarie ỹ he singularly shuld haue his Organs & instruments, by the which he doth such operations of matter more delicate & light, & likewise ỹ bloud more subtill & hot, knowing ỹ the spirit followeth in his complections ỹ temperature of the body. And if he had bene composed of rude & thick skin, so shuld he haue had the vnderstanding blunt & brutish, but man is created of a subtill and liuely flesh, because of ỹ spirit, which is liuely & subtil, for ỹ better & more perfecter opening & knowing of things. The workmaster therfore is wõderful, which hath not attributed to man certeine cõmodities as he hath done to beasts, knowing ỹ his sapience & wisdome might render ỹ which the condition of nature had denied him. For although he cõmeth forth naked on the earth, & without armour

An aunswere to the obiections of humane miseries

Baptist Gelo traducted by Parc.

mour or defence (the which chaunceth not to beasts ẏ haue hornes, clawes, haire & shels) it is for his great profit & aduantage, being armed with knowledge, & endued with reason, not outward but inwardly: he hath put his munition & defence, not in the body but in ẏ spirit, in such sort ẏ there is neither the greatnes nor strength of wild beasts, neither their defẽce in their horns, neither yet ẏ great lumpe of flesh nor bones, with ẏ which they are cõposed & made, may let ẏ they be not tamed & made subiect vnder the power & authority of man, for ther is no beast, be he neuer so fierce, or stout, but ẏ trembleth sodeinly whẽ he seeth man, although they had neuer seene him before. And such grace succedeth thẽ by ẏ vertue of ẏ signacle & mark of God which is ingraued in thẽ, the which the auncient Cabalists named Pahat in the Hebrew tongue, with ẏ which Adam our first father strẽgthened, liued being cõuersãt wᵭ ẏ beasts, to whõ he gaue the names, so ẏ he had got such authority & empire ouer thẽ ẏ they knew him as their lord & souereign master, but after ẏ he trãgressed this

this diuine marke was defaced & abolished, not altogether, but for ỹ most part. Of the traces & footsteps thereof, we see yet certeine sparks and beames shine in some vertuous men, who although they be in the wildernesse, & that they lodge & lye in the dens & caues of brute beasts, they feare thẽ nothing, but liue without feare with them, as we read in the holy scripture of Sampson, Dauid, Daniel among ỹ lions, Heliseus with the Bears, & S. Paule with the Vipers. There remaineth now in few words to answere to the allegations ỹ we haue made in our booke of humane miseries, as well of the vilenesse of the nature (whereof man was created) as of the condition ỹ is so tender & fraile, ỹ in many things beasts doe excell him. Should we therfore be so mad, or dare we confesse that God hath shewed more fauour to other beasts than to man: no truly: for although he hath created him vile & abiect, as of ỹ slime of the earth, yet this in nothing doth derogate his glory. For it is manifest that he hath not created mã of substance corruptible for the default of a better, for by ỹ cre-

The cause of humane miseryes

creation of ỹ Sun, the Mone, & the ſtars, he hath ſhewed how he might haue created man of a thing more excellent, but he hath created him of ỹ earth, for to beat downe his pride & arrogancie, the which hath ben ỹ cauſe of the ruine & deſtruction of all his poſteritie, & that hée muſt not onely ſtudy on earthly things as the brute beaſts doe, that loke for no other felicitie but in this miſerable world, but he muſt lift vp his eies to heauen, knowing ỹ ther is his father, his houſe & habitation, his place of reſt, his heritage and eternall felicitie. Now as touching ỹ miſeries with the which he is charged and ſubiect, God in the begining created him not ſubiect to ſuch miſeries, for God exalted him to the moſt higheſt degrée of all the dignities of the earth, & if hée haue ſo many miſeries as we haue before ſhewed, they are chaunced to him ſince ỹ he knew not himſelfe, & ſince the time ỹ he hath ſtraied from the obedience & vocation to the which he was called, & if ỹ he could haue kept & retained this excellent treaſure, his God wold haue preſerued him in perpetual felicitie. Neuertheleſſe,

Theodoret bishop of Siria, in his books of the nature of man

lesse, though God hath made him subiect to many miseries, it is not for any hatred ỹ he bare vnto him, for he hath not pardoned his only son, for the great loue hée bare vnto mã, but it is for his great profit ỹ he hath created him such, willing therby to admonish him of his sin, and to pluck out from his heart ỹ pestilent rot of pride ỹ which the diuell hath planted for to hũble & kéepe him vnder his feare. Therfore this is the cause ỹ man is subiect to so many miseries, and is become mortal & corruptible. And if mã therfore seeing himselfe so wicked & miserable, be so proud & high minded, what would he be if hée were immortall and incorruptible. And therefore God hath héere shewed his wisedome and sapience in ỹ hé hath made him subiect to corruption. Notwithstanding in this corruptible & mortall vessell of earth, he hath kept so goodly a harmony and conueyance, that it is not possible to imagine or conceiue one more fairer. To the end therefore ỹ

Conclusiõ

in few words we may make a generall conclusion of our worke: If we will consider man in his first estate ỹ God created

ted

ted him, it is the chiefe and principal of Gods worke in all the creation, to ỹ end that in him he might bée glorified as in the most noblest & excellentest of all his creatures. But if we consider him in the estate of the general corruption spred al ouer the posterity of Adam, wée shall sée him nusled in sinne, monstrous, fearfull, deformed, subiect to a thousand discommodyties, voide of beatitude, vnable, ignorant, variable, & an hypocrite. To bée short, in stéd of béeing Lord of all creatures, he is become slaue to sinne, in the which he is borne & conceiued. But if wé will consider him afterwarde as béeing made all new by the immortall séede of Gods word, ye shall sée him restored, not onely to all his first honours & benefits, but to much more greater, for ther wher as sinne is powred out for to let & hinder him, the grace of God is more abundātly powred out for to succor him, making him a new creature, as Saint Ambrose saith in the booke of the vocation and calling of the Gentiles, the. 3. chap. And S. Augustin in his booke of corruption and of grace. chap. 10. And as concerning vs,

let

let vs do as Plato, knowing the goodnes that GOD hath done to vs, let vs giue him thanks in that we are borne men, not beasts, & if that we finde any thorns in this crooked life that with ease wee cannot digest, and if we feele any sight in our soule, the which is hid in this body as in a graue, let vs endeuour our selues to be prepared to goe into the holy Citie of Hierusalem, whereas we shal be exempt of hunger, colde, heate, and thirst, and generally from all infirmities and teares, to the which this poore body, the which is but the Chariot whervnto the soule is drawne, is subiect whilest that he is in the Charter of this world, & then being in peaceable, immortall and eternall rest, endued with all glory, wee enioye our first degree and dignitie, from the which the Diuell our deadly enimie hath chased and banished vs.

FINIS.

The Table of the principall matters contained in this present Booke.

MAny ancient Philosophers haue discoursed of humane miseries. Fol. 1.

Of certeine Philosophers that detested our vaine natures, as *Democrites* alvvaies laughing at mans imbecilitie. 2.

That *Tymon* the Philosopher of Athens refused mens companie. 3.

How *Tymon* set vp certeine gibbettes, summoning the *Athenienses* like a Heralte, & vvith that departed and liued solitarie alone many yeares. 4.

Hovv *Tymon* when hee vvas buried, refused the common Element the Earth to be buried in, he so detested mans vices. 5.

Hovv *Marcus Aurelius* hath considered of the nature of man, approuing mans life to bee a battell in this vvorld, and how he confesseth himselfe to haue proued all the vices of this vvorld, & the more he did seeke, the more he did finde. 6.

S. *Iohn Chrisostome* bevvaileth vvith great compassion the miserie of man, saieng with the Prophet *Dauid*: You children of men, hovv long vvill your hearts be hardned. 7.

The Prophet *Esay* in the ninth Chapter of his Prophetsie, rebuketh sharply our sins & wickednesse, resembling man to diuerse serpēts. 8
S. *Barnard* lamenting, teacheth man to know his owne infirmities in this life. 9.
S. *Barnard* against the vaine pāpering & pride of our bodyes, declareth that man the neerer his end, the further from saluation. 10.
How *Plinie* an heathen man, is brought in as witnesse against vs Christians, resembling beasts with men. 11.
Plinie, how all things haue to couer thēselues withall, except man, who is borne naked. 12
How man knoweth nothing except hee bee taught of his owyn proper natute mā is subiect to to diuers passiōs that beasts haue not. 13
That beasts haue aduātage of vs, for that our complections are wauering, and subiect to many diseases. 14.
Against gluttonie and excesse of meates and drinks. 15.
The vnmerciful gluttons threatned by sacred Scriptures. 16.
Of dronkennesse, and of many nations molested by it, of foure old men that drunke their ages by computation. 17.
How *Plato* and others inueighed against the drinking of wine in their time, 18.
Many examples against sin by *Adam* & *Eue*. 19
That medicines purging, serue to beat downe men as with hammers. *Aristotle* & *Plinie* approue

proue beasts & foules to vse moderate diet, but man to the contrarie. 20.
That euery beast and foule can cure & helpe himselfe, and knowveth vvherevvith. 21.
Plutarchs maruell at beasts & foules, for their gifts in healing themselues. 22.
Of a certeine Greeke Philosopher named *Ierophilus*, approouing man to bee a Disciple to beasts. 23.
That Spinners & Spiders taught women first to Spinne. 24.
Of *Plutarchs* vvonder of a Crovv in *Asia*, and of a Mariners dog in time of necessitie: and that smal beasts which vve tread vnder our feet, doe teach vs and surpasse vs in many things. 25.
That birds haue taught men Musicke, as the Nightingale and others, 26.
Of the excellencie and difference of birdes for Musicke 27.
Hovv *Salomon* sendeth man to learne of birds & beasts as to a schoole or vniuersitie. 28.
Of the good order of beasts & foules in theyr due obseruations, in keeping company by orders, & prouiding things for their necessities. 29
That beastes haue shevved men howe to eschevve idlenesse, That no man passed the streets of Rome, but that they carried in their hands some artificiall toole vvhereof they liued. 30.

THE TABLE.

Hovv that in Rome in the time of *Marcus* the Emperour, ther could not be found one idle perſon to carry a letter. 31.

Heere hee approueth nothing more peſtilent in a common vvealth, than idleneſſe. 32.

Heerein is reſẽbled the good nature in beaſts, to the crooked nature in man. 33.

Of certeine fiſhes more louing to their young ones, than ſome parẽts be to their childrẽ. 34

An example from the Swanne, hovv he ſingeth vvhen he feeleth his laſt end, with other meruailous examples of birds. 35.

How that birds might teach men the ordring of their liues. 36.

An example of the noble ſeruice of the horſe, compared to a ſeruant of faithfull ſeruice, vvith a moſt notable example of a dog for the faithfulneſſe to his maiſter. 37.

Againſt murtherers, and that God hath reueled murtherers by dogges. 38.

Of a Dogge that king *Pirrhus* found. 39.

That beaſts doe excell many perſons in theyr kinde. 40.

That the Oxe and the Aſſe doth knovv their maiſters Crib, and yet man knovveth not his Lord God. 41.

Againſt the Epicure vvhich hath for the firſt Article of his faith, that there is no God but his bellie. 43.

Heere he entreateth of the hundreth thirtie and three Pſalme. 43.

The

THE TABLE.

The second Booke.

HEere the Authour beginneth to discouer more profoundly our humane miseries. 44

Of mans first conception. 45

Hovv man grovveth from lesse to the more. 46

Hovv man is norished in his mothers vvomb. 47

Of the great perills of the mothers in their childings. 48

The miseries that mothers suffer. 49

Of certaine monstrous children, as one hauing a head like an Oliphant, &c. 50

Hovv the vvombe of the mother is a prison to man, and hovv sinne is presented in his first entraunce into this vvorld. 51

That man commeth into the vvorld by vvee-pings and cryings, yea, as vvell the greate Monarchs and Princes, as others, as a token of the miseries that follovv. 52

Man not able to feede himselfe, nor to execute any office for his ovvne benefite. 53

Against vnnaturall mothers that vvill not nurse their ovvn children, but put them out to straunge nurses, vvhereof grovveth very great inconueniences. 54

Hovv that the very beasts & foules, are exam-ples to fathers & mothers for ther children. 55

An enſample, that as Nurſes are vvicked, or ſubiect to any kinde of paſsion, ſo childrē ſhall be in infected vvith any kinde of vice or paſsion that the nurſe is infected vvithal. 56

Of the murthers of *Caligula*, and hovv he vviſhed that all the vvorld had but one head, to the ende that he might ſtrike it off. 57

Of the miſeries that ill Nourſes bring to the children that they nurſe, vvith an example of Tiberius the Emperour. 58.

What vaine toyes and trifles children are ſubiect vnto, and hovv ſimple and vveake, and laſtly (comming to mans eſtate) how proud and hautie he is. 59

The holy man Iobs complaint, vppon the miſeries of man, and of the deſtruction of Troy, vvith other renoumed Cities. 60

In this Page three Prophets bevvaile the miſeries of man. 61

Of the intollerable paines that mothers haue, in bringing vp their children. 62

That mans life is ſhort, and ſpent in ſleeping and dreaming, and that beaſts be of longer life than men. 63

That man being come to perfection of yeares, as yeates increaſe, ſo miſeries increaſe and ſinne 64

That fathers and mothers ought to bring vp their children vvorthely, and to take heede vvhat tutour or maſter they chuſe for their bringing

bringing vp. 65
Terrible examples for fathers and mothers for neglecting due correction to their children. 66.
A lavv eſtabliſhed for fathers and mothers. 67
Examples againſt fathers & mothers that ſuffer their children to fall into euill: the man childe ought not to be too much effeminated : vvomen children ſuffered to learne dauncing, nor to paint their faces. 68
The concluſion of children. eod
Plato compareth mans lyfe to a Pilgrimage. 69
The miſerie of man from his natiuitie to his graue. 70
That all thoſe that come of noble parentage, ſhould attempt vvorldly enterpriſes in the vvarres, for the defence of their countries, deſiring rather to die valiantly in the field, then in their beddes. 71
Moſt vvorthye ſentences of *Marcus Aurelius*, vpon the miſeries of man. 72
The miſeries of Mariners, and all Sea-faring men. 73
That Emperours and Kings haue lefte theyr Pallaices, and giuen themſelues to till the earth. 74
The miſeries of husbandmen and labourers. 75
That vnſeaſonable times vtterly ouerthrovveth the husbandman. 76

The husbandmans complaint, made vppon *Da pacem Domine.* 77
The miſeries of Marchants. 78
Sundry admonitions to Marchaunts againſt guile and deceit. 81
A vvarning to Marchants hovv they ſhall betray their countries. 82
The deceitfull marchants teach their ſeruants hovv to followve them. eod
True examples againſt banckrouts. 83
The miſeries of ſouldiers. 84
The ſpoyle that vvarres cauſeth. 85
That virgins are deflovvred, vvith execrable things brought to paſſe. 86
That vvars ſurmount all other kinde of euills. 87
The very vanquiſhers doe repent in the end, as is proued by many examples. 88
That vvorthye Emperour Marcus Aurelius, ſhevveth foorth the glorye of all conqueſts. 89
That the heathen ſhall ariſe againſt the Tyrants of the vvorld, and all falſe Chriſtians, at the daye of iudgement, for their great ſlaughter and effuſion of Chriſtian bloude. 90
A compariſon betvveene the vvarres of men, and the vvarres of beaſts. 92
A true deſcription of gunnes. 93
Hovv that gunnes ought not to be named after the names of harmonious birdes and gentle

gentle foules. 94
The felicitie of Princes Courts. 95
The miſeries of courtiers. 96
Examples of the brickle ſtate of Courtiers. 97
The common vices of Courtiers. 98
The libertie of Courtiers. 99
The courtier in great miſerie. 100
Euery like ſhall finde his like in the court. eod
Examples of certaine Popes and Princes, that haue bene poyſoned by their courtiers. 101
What ſubtill treaſons haue ben feared of princes by their ſeruitors in Courts. 102
A vvarning to princes to beware of foure kind of perſons, as flatterers, fornicators, and couetous perſons. 103
Of certaine that ſeeke their ovvne priuate vvealth, and oppreſſe the poore in Princes Courts. 104
Of a Viceroy of Cicilia, and vvhat vengeance fell vpon him for oppreſsing his ſubiectes. 105
Notable examples for Princes hovv they ſhall entangle themſelues vvith vices. 106
A conſideration of vvicked Princes. eod
What the remembraunce of the noble emperours of Rome is, and of their antiquities. 107
Of the eaſie comming of Popes to their Papacie. 108
That the Popes ſhould follovve Peters exam-

ple in being painfull in the Church of God. 109
Of the miseries of Popes. 110
The miserie of the ecclesiasticall estate. 111
A comparison betvvene the Heathen Priestes, and the Popish Priests. eod
A prayse of heathen Priests. 112
Of the mouings of the firmament, & of the greatnesse of the vvorld. 114
A true differenee betvvixt the godly learned, and the ignorant asses of our time. 115
Against such idle Pastours, as feede not theyr flockes. 116
He maketh mention of some that receiuing benefices for xx, yeares, yet neuer gaue their parishioners a Sermon. 117
Heere he inuyeth against the pride of the popish Cleargie. 118.
The true difference betvveene the Popes pontificall court of shauelings, and Christ and his Apostles. 119
The miserie of such as minister Iustice. eod
That it is a small fault that is not noted in rulers. 120
That the common people haue not so good regard to the good gouernment of the godly Magistrate as they ought to haue. 121
Against corrupt Iudges 122
Heere he inueth against bribing magistrates. 123
That some seeketh honor more thā iustice. 124

Against

THE TABLE.

Againſt the greedy couetous vvorldlings by threatnings of the Scriptures 125.
Againſt vvicked Iudges that do condemne innocents. 126
The praiſe of marriage, and the miſeries that follow it. eod.
How commodious a vertuous vvife is to her huſband. 127.
That a vertuous vvoman is Gods gift from heauen to man. 128.
Of procreation iſſuing from married couples. 129.
What is the cauſes that mà & vvife ſomtime agreeth not together. 130.
The vvomen and ſhippes alvvaies lacke repairing. 131.
That beautie maketh a vvoman ſuſpected, deformitie, hated: and riches proude. 132.
That a vvoman is a neceſſary euill. 133.
That vvicked children are a diſhonor to their parents. 134.
Marcus Aurelius findeth fault vvith his father in lavv for giuing him his daughter in marriage. 135.

The third Booke.

THe miſerie of man for the diuerſitie of religion. 136.
Of the contrarietie of opinions. 137.
Of perillous times vvherein the true flocke is in daunger of ſeducing. 138.
What miſeries vvarres ſtirreth vp. 139.

What

What the plague of peſtilence hath cauſed as vvell in *Rome* as in other places. 140.
Of a coffer found in *Babylon* that corrupted the third parte of humane kinde, vvith peſtiferous infection. 141.
Of the plague at Naples amongſt the French men. 142.
A plague at Bullen amongſt the Engliſh men. eod.
Of a meruailous plague in England, vvherein men, women, & children, vvere not onely infected, but alſo beaſts, birdes, and fiſhes. 143.
Of a meruailous contagious diſeaſe in France. 144.
That the ſickneſſe vvas ſo great, that the ſicke perſons put their vvinding ſheets vpon them beeing yet aliue. 145.
The miſerie of man by famine. 146.
The firſt famine of the Romaines. 147.
Of mothers that did eat their ovvne children. 148.
Of the famine of Samaria. 149.
The ſtorie of Ioſephus and the vvarres of the Ievves. 150.
The oration that the mother made in Hieruſalem to her ovvne childe before ſhe did eate it. 151.
Hovv the mother ſet part of her ovvne childe before the ſouldiers of Hieruſalem. 152.
The vvords of the mother to the ſouldiers as touching

touching the eating of hir ovvn childe. eod
The miſerie of our age. 153
That euery ſeaſon of the yeare vvas altered, ſummer vvas vvinter, and ſpring time vvas harueſt. 154
Of a great famine that continued fiue yeares. 155
That dearths and famines encreaſe many beggars. 156
That Gods fearfull vvrath, is bent againſt the vvorld for ſinne. 157
A maruellous thing done by a childe to his mother in time of a famine. 158
Of tvvo vvomen that were conſtrained by famine to eate of an hearb that poiſoned thē. 159
The cruell dealings of oppreſſours, in time of neceſsitie. 160
A notable example vvhat neceſsitie cauſeth. 161
Of Plinie and others that report vvithin tvvo thouſand yeares of more then three hundreth kinde of diſeaſes encreaſed. 162
The varietie and ſtraungeneſſe of ſundry paſſions and diſeaſes, 163
Of people in their paſsions thinking they had bene transformed into the nature of beaſts and foules. 164
That men haue continued long vvithout ſleepe, and of others that haue bene eaten vvith lyce. 165.

THE TABLE.

Hovv there haue bene inuented aboue fiue hundreth kindes of poyſon : and of a kind of poyſon, that vvas ſolde for a hundreth crovvnes the ounce. 166

Of mortall poyſons by ſmelling. 167

Moſt horrible poyſons by letters. 168

Of an Emperor impoyſoned by a vvafer cake, eod

Heere he ſetteth foorth the element of vvater, and vvhat benefit man hath receiued by it, and vvhat miſerie. eod

The foure elements executors of Gods vengeance. 169

Man afflicted by fire. 170

Examples of *Sodome* & *Gomorra*, & hovv the vvorld ſhalbe conſumed by fire. eod

The miſery of man, by lightnings, thunders, and tempeſts. 172

Man afflicted by the earth. eod

Man afflicted by earthquakes. 173

Man afflicted by Rats, and other little vermin, 174

Of a certaine people driuen out of their Citie by Bees. 175

How Frogges and Graſſehoppers came vp to the Chamber of *Pharao* as miniſters of Gods vengeance. 176

That mans tranſgreſion is the cauſe of all his miſeries. 177

That pride and ambition in man is cauſe of his calamities. 178

Man

Mã afflicted by the maladies of the ſpirit. 179.
That vices are cloked vnder the mantle of vertues. eod.
Againſt couetouſneſſe. 181.
That vices are ſo common that all ſtates are corrupted vvithall. 182.
That Prelates miniſter not Gods benefites to the poore as they ought to doe. 183.
An enſample of a couetous Cardinall of Italy with a iuſt tevvard for his couetouſnes. eo.
That the common vvealth of the Romanes flouriſhed better in the beginning beeing but poore rulers, then it hath done ſince by ambitious rich tirants. 184
Heere *Salomon* vievves the pleaſures of this life and all vvorldly things, and in the end he concludeth that all is but vanitie. 185.
Baracke inueigheth againſt ſuch as haue their vvhole felicitie vpon the tranſitorie things in this vvorld. 187
What enuie hath cauſed. 188
Hee reciteth many vvorthy giftes, vvhich if it conſiſted in one perſon, yet vvere it not poſſible for him to eſcape enuie. eod
A deuiſe hovv to eſcape enuie. 199.
That vve haue more care in attiring our bodies vvith braue apparell and ievvels, than garniſhing our ſoules vvith vertue & godlyneſſe. eo.
Of Loue, and vvhat miſery man ſuſteineth by that paſſion. 191.

What

What Loue is, and vvhereof it proceedeth. 192.
That Loue dravveth the heart and braine of man diuerſe vvaies. 60.
How louers are tranſformed from better to vvorſe. 193.
What iealouſie cauſeth. 194.
Hovv louers tranſforme themſelues. 196.
Louers compared to an armie of fooles. 197.
Hovv *Marcus Aurelius* quenched the feruent deſire that *Fauſtine* his wife had to a Ruffi an, giuing her his bloud to drinke. 198.
Of a noble Athenian beeing young, fell in loue vvith a beautifull picture of Marble. 199.
The folly that this paſſion cauſeth. 200.
That there is no martirdome to be compared to Loue. 201.
Of loue the corruption of youth in our time. 202.
The great alteration that age cauſeth. 203.
The miſeries that death cauſeth. 204.
Saint *Auguſtines* lamentation as touching death. 60d.
A ſtraunge ſpectacle to ſee man at the point of death. 205.
That the Diuell is moſt buſie to putte man from his ſaluation at the houre of death. 206.
When death approcheth man, vvhere is the pompe and glory of this vvorld. 207.

The

The miſeries of humane creatures, vvhē God ſhall come to iudgement 208.
What ſignes ſhall be before the daye of iudgment. 209
Noahs floud and the iudgment daye compared together by ſundry Prophets. 210
Hovv the dead bodies ſhal ariſe & come forth of their graues, and of Ephraim & of his praiers. 211
The terrour of Gods iudgement. 212
Hovv man ſhall quake and tremble at that iudgement. 213
And if the Angels be found fault vvith, being cleane, vvhat is to be thought of man all vncleane, and polluted from his mothers vvombe. 214
That kings and Monarchs ſhal giue accompts for their wrongs they haue done & committed. 215
That Paſtors & Prelates ſhall giue accomptes for their flockes. 216
A laſt vvarning for Chriſtians to remember this iudgement, vvhere the good and badde ſhall be deuided. 217

¶ *Of the excellencie of man.*

GODS prouidence in the creation of man. 218.
Of the nobleneſſe of man. 219.
Hovv much God hath done for mā more thā

for any other his creatures. 220
The vaine opinions of diuers Philosophers as concerning the creation of man. 221.
Man a liuing soule. 222.
That man is of two substances, celestiall and terrestriall. 223.
The creation of the soule after the iudgemēt of the learnedst. 224.
That the spirit and soule of man is of more excellencie than any other thing. eod.
That the Sunne is greater then all the Earth, created for mans vse. 226.
Man a searcher out of all things. 228.
The praise of man by the wise men of Aegypt. 229.
That *Homer* the Greeke Poet hath excelled al other Poets that haue written, & did write that which he is not able to write again if he were aliue. 230
That the Philosophers did erre in mans creation, for all their subtiltie and promptnesse of wit. 231.
A description of the partes of man, as his haire, his eyes, and of their excellencye, the praise of the browes and nose of man. 233.
The praise of the tongue visage and teeth. 234.
The praise of the chin, the beard and haires. 235.
The praise of the beautie as well in men as wo-

vvomen, and that beauty hath moued many to vvrite. 236.
A deſcription of the lips and mouth, lights & liuer. 238.
The Authour praiſeth man for his force of armes. 239.
Of the noble heart of *Alexander* in his youth. 240.
Hovv *Alexander* cauſed the Earth to bee digged: with a praiſe of *Cæſar* and *Pompey*. 241.
Of the excellencie of man in painting. 242.
Of the meruailous cunning of a man in faſhioning of a braſen horſe. 243.
Hovv Sabor king of the Perſians cauſed a glaſſe to be made, vvherein he ſate as a man immortall. eod
Of a Doue made of vvood that did flie in the aire, & of a braſen head that did ſpeake. 244
Hovve Ptholomeus maketh mention of a ſtrange glaſſe vvherin a man might behold as many faces as are dayes in a yeare. 245
The praiſe and commendation of the moſt vvorthy Arte of Printing. 247
Of the firſt inuention of vvriting. 248
Of gun povvder ſo artificially made, that it vvill make no noyſe in the going off vvith a peece. eod
Of one of Millaine that vvaſhed his face in molten mettall. 249
Of a man that dvvelt moſt commonly in the

Sea, called *Colis.* 250
Of men that haue learned the arte of flieng like birdes. 251
Hovv Marcus Trimigiſtus commaunded his ſonne to flye to heauen, & to paſſe the Occean Sea. eod
That man is a great miracle of nature. 253
That the face of Moſes did ſhine ſo bright, that the children of Iſrael could not behold it. eod
Hovve Alexander the great, vvarring vppon the Indians, hauing but ſmall aide, fell into an agonie ſo that he ſvvet very bloud, & to his enimies he ſeemed to be all on fire, caſting out flames. 254.
Of Athæus the Philoſopher, whoſe ſoule oftentimes forſooke his body, & wandred in diuers regions, and vvhen it vvas returned againe would tell of ſtraunge things which vvere found to be true. 255
Iulian the Emperours death vvas ſhewed him by a child looking in a glaſſe. So was Pompey his death ſhevved by a Philoſopher in lyke manner eod.
Of the vvõderful diet of ſome men, & hovv a Frier of Saxonie liued xxii. yeres in the wilderneſſe vvithout foode. 256.
That the Scithians vvil continue tvvelue daies vvithout foode in keeping of an hearbe betvveene their teeth. 257.
Mithridates the king could not bee hurt with any

any poiſon. eod.
Of Napellus a maid that did nouriſh her ſelfe vvith poiſon. 258.
Of an Embaſſador that vvas put into a tunne vvherein vvas ſundry venemous vvormes & beaſts, and could not be hurt. 259.
Of Strabo vvhoſe eieſight vvas vvonderfull, ſo vvas the ſight of Tiberius the Emperor. 260
Of the ſvviftneſſe of ſome men, and howe Alexanders bodye beeing dead did ſmell lyke Balme. eod
Caius Cæſar vvith his hands bounde behinde him vvould runne and turne any horſe. eod.
Of ſome men that can cauſe darknes to come vvhen they liſt, & others that by the vertue of certeine hearbes vvill drie vp riuers and vvaters. 261
Of the vvonderfull effects of Muſick, the melodie vvherof hath in ſome conuerted their fleſhly luſt to chaſtitie. 262.
That there is no part of man but that there is ſome fruit dravvne out to the vſe of Phiſick. 262.263.
An anſvvere to the obiections of humane miſeries, 266.
Hovv certeine men haue liued in the vvildernes vvithout feare in the companie of vvilde and cruell beaſts vvith the cauſe of humane miſeries. eod.
Here he ſheweth that althogh god hath made mã ſubiect to miſeries, it is not for any hatred hee bare to him but for his great profit. 267.
The concluſion of this vvorke. 270.

FINIS.

allen & L

1834322

